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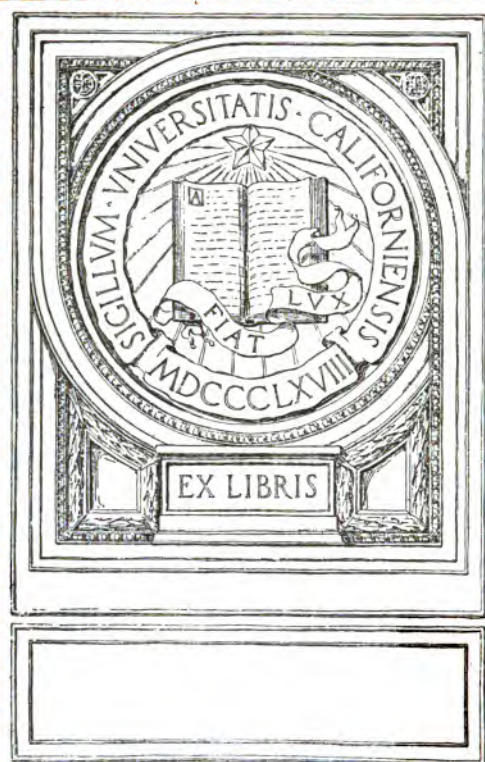
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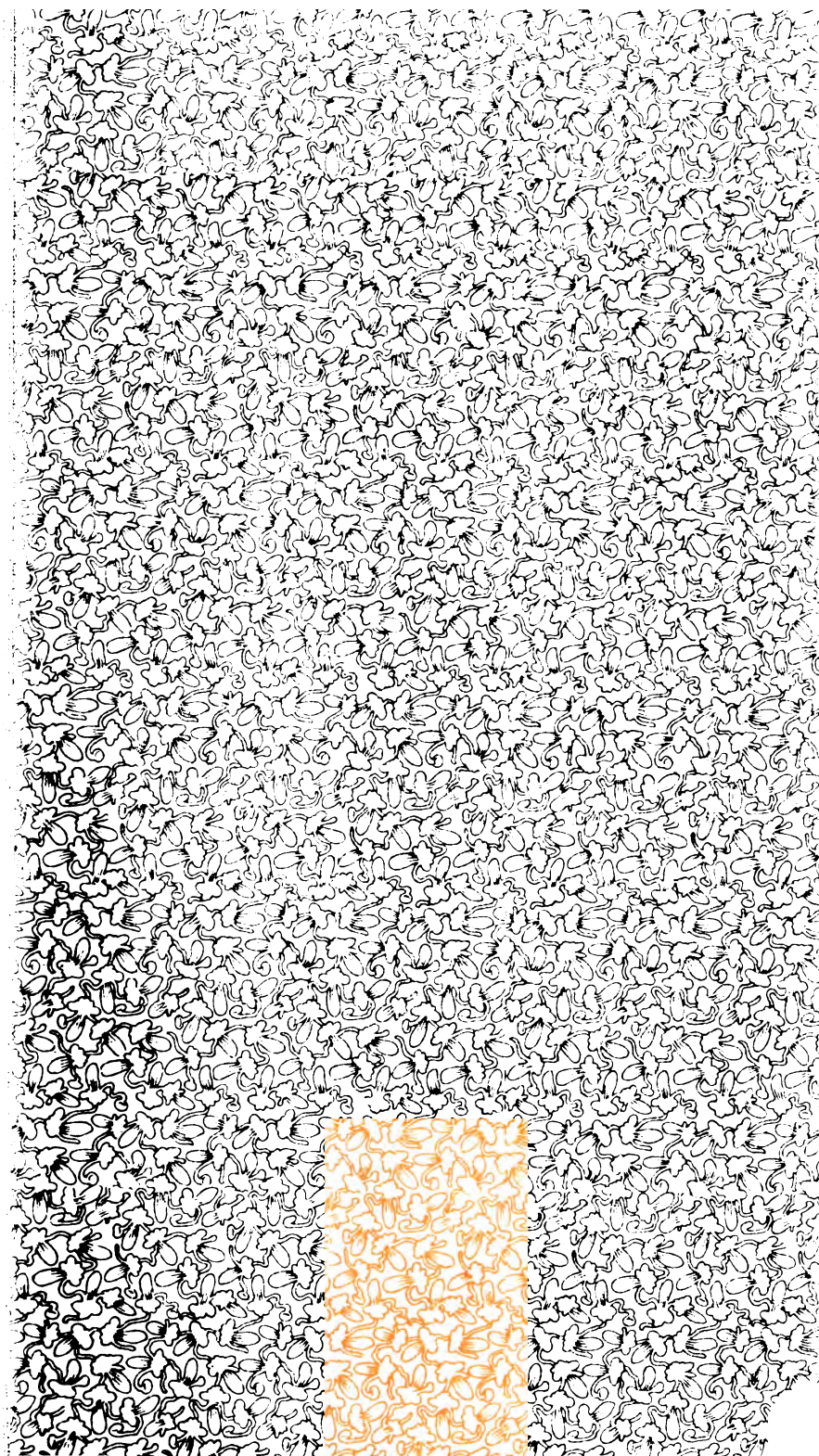
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Univ. of
California

Et:

Religious World Displayed;

OR,

A VIEW

OF THE FOUR GRAND SYSTEMS OF RELIGION,

NAMELY,

**CHRISTIANITY, JUDAISM, PAGANISM,
AND MOHAMMEDISM;**

AND OF THE VARIOUS EXISTING DENOMINATIONS,
SECTS, AND PARTIES
IN THE CHRISTIAN WORLD.

TO WHICH IS SUBJOINED, A VIEW OF MATERIALISM,
NECESSITARIANISM, DEISM, AND ATHEISM.

BY THE REV. ROBERT ADAM, M.A.

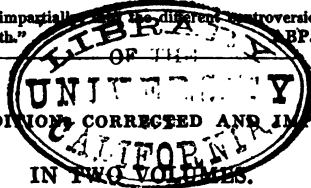
LATE MINISTER OF ST. JOHN'S CHURCH, CHRISTIANSTEDT, ST. CROIX; AND
CHAPLAIN TO THE RIGHT HON. THE EARL OF KELLIE.

"Prove all things: hold fast that which is good."

1 THESS. v. 21.

"It behoves us to look impartially at the different controversies, and opinions, and
Confessions of faith."

EP. DRUMMOND.



A NEW EDITION, CORRECTED AND IMPROVED.

IN TWO VOLUMES.

VOL. I.

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1823.

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TO THE
RIGHT HONOURABLE AND RIGHT REVEREND
WILLIAM,
LORD BISHOP OF LONDON,
&c. &c.

MY LORD,

THE first edition of this work was inscribed to the memory of a learned and venerable Prelate, under whom as my Diocesan, and with whom as the senior Pastor of our congregation, I lived in much harmony; and to whom, for many nameless and unmerited attentions, I was much attached.

In that case, the world could not question the purity of my motive for such inscription, nor ascribe it to any thing else than to those feelings of gratitude,—that warmth of affection,—and that veneration due to age, character, and worth, which it was meant to express.

And yet, my Lord, I feel no scruple in avowing to your Lordship, and to the world at large, that my motive was not less pure and unexceptionable, nor essentially different, in the present instance; for, when I ventured to request the permission, which your Lordship so kindly

condescended to grant, and of which I now avail myself, I was on the eve of returning to a distant corner of the world, where I had the prospect of being so much more useful than I conceived I could be any where at home, that I had not then a wish or desire to revisit this country, until age should incapacitate me for professional duty, or sickness should oblige me to return.

The warm interest your Lordship was pleased to take in the object of my mission to Europe, and your ready assistance to promote that object, were so enhanced by the kind and condescending manner in which you uniformly received me,—though a stranger, and without any claim to your attention, independently of the highly respectable introduction, for which I was indebted to one of the above Prelate's most valuable friends,—that to the feelings of gratitude to your Lordship, which were deeply impressed upon my mind, was added a more than common degree of respect and veneration. No better mode of expressing those feelings then suggested itself than that which, by your Lordship's permission, I have here the honour to adopt; and permit me to say, that though, from change of circumstances, my original motive may appear to others to be now less pure, it is in fact, and to my own conscience, much strengthened by repeated and no less unmerited obligations.

As to your Lordship's strong and peculiar claim to this expression of my gratitude and esteem, I feel perfectly satisfied in my own mind; and while my readers in general will no doubt agree with me, in this at least, that the following Work possesses but little to entitle it to your Lordship's countenance and regard, I am persuaded that your wonted candour and kindness will overlook its many imperfections; and your venerated name, thus associated with it, will be its best passport into the world.

I have the honour to be,
With the highest respect and esteem,
MY LORD,
Your Lordship's obliged
and faithful Servant,

ROBERT ADAM.

London,
27th March, 1823.



P R E F A C E.

AS the Scriptures, from whence all Christians investigate their principles of belief and rules of conduct; have been variously interpreted by different commentators and others, these diversities have given birth to a multiplicity of different sects and parties. And as the history and knowledge of religious sects may be said to constitute a branch of general ecclesiastical and literary history, a part of the original materials, of which the following work is composed, was collected, not so much with a view to publication, as to satisfy private curiosity, and from the desire of adding to the author's stock of professional knowledge.

He again submits it to public inspection, with much diffidence; foreseeing, that, notwithstanding all his labour and endeavours to come at the real knowledge of the history and present state of the various controversies and parties into which the religious world is unhappily divided—and he may add, in correcting and improving his work, with a view to a new edition*—he will be found to have mistated or misunderstood the principles or practices of some religionists, and will be himself misunderstood in what he has said respecting others.

* The present is, in fact, the third edition; an American edition of his work, in 3 vols. having been lately published in Philadelphia.

By the operation and influence of private vanity, or of that wisdom which is too confident in its own opinions and too contemptuous of those of others, opinions rise into doctrines, doctrines swell into distinctions, and distinctions increase, and break off into sects, extending and multiplying into endless circles. And, as Dr. Hey has well observed, "some sects have no precise ideas, and therefore no creeds, catechisms, confessions of faith, nor any ecclesiastical history; hence their doctrines will be unsteady; sects will ramify and mix imperceptibly, keeping the same names, in such a manner as to elude all regular and systematical investigation*."

Taking, therefore, into account the comprehensive object of this work, the necessity of close investigation and patient discrimination, the great number of works to be consulted, the correspondence and other requisites for doing justice to the subject, I may be allowed to say of my office, without magnifying it, that it is one of no small labour and difficulty; and of my performance, such as it is,—

"Parva quidem, sed non parvo congeata labore."

And the more heartily the reader agrees with me in this, he will of course be the more disposed to exercise candour, and make all due allowance for my failures in the discharge of it.

But though few may be of opinion that I was prompted by *prudence* to undertake it; most readers, I trust, will admit that, in discharging it, I have been guided by *candour* and moderation.

Truth should always hold, and Charity ever direct,

* "Norrisian Lectures," vol. iii. p. 38.

the pencil which delineates religious objects or opinions ; and I humbly trust it will be found that truth and charity have regulated mine. I have endeavoured to divest myself of the odium theologicum ; I have endeavoured to become an insulated man, that I might " follow righteousness, faith, charity, peace with all them that call on the Lord out of a pure heart."

No one, therefore, it is hoped, who shall take the trouble of looking into these volumes, will here find his principles attacked or decried. As far, at least, as I may have misrepresented those of any sect or party whatever, so far have I failed in my object, which was to give a fair and candid statement of existing sentiments, and differences of opinion, on the important subject of religion.

Departing from the principle of Fleury, that " every one ought to be believed concerning his own doctrine, and the history of his own sect," I have paid less deference than formerly to their own statements respecting themselves, and have been repeatedly present, in most cases, in their religious assemblies, to witness their forms of worship and hear the doctrines they taught. At the same time, I have not only had recourse to various works wherein the principles and practices of the several denominations, sects, and parties, are detailed by themselves and others, and have carefully culled from them whatever seemed applicable to my purpose ; but I have also invited to my assistance living authors, or other learned and distinguished characters of most denominations. And, I am happy to say, that there are few instances in which, on my stating the object and plan of the work, the invitation has not been very readily and cheerfully accepted.

It would give me pleasure, were I at liberty to mention the names of all those who have contributed towards the following account of their respective denominations, both as it would give authenticity and respectability to the work, and as such notice is the very least that I owe them. But, while I must now be satisfied with acknowledging my obligations to them all in general, I feel it my duty to mention here, and I hope I shall be excused for mentioning in particular two very able and willing contributors to the first edition, who have kindly continued their assistance for the improvement of this,—the Rev. Dr. C. E. A. Schwabe, and Joshua Van Oven, Esq. ;—the former a learned, respectable, and amiable pastor of the Lutheran Church, and chaplain to the Prussian Legation ; and the latter, a learned, distinguished, and worthy member of the Society of German Jews,—“ an Israelite indeed,”—one of many *qui tales sunt, utinam essent nostri*.

I feel likewise bound, in gratitude and duty, to acknowledge my obligations to two respected, learned, and venerable prelates of the Lutheran Church,—Dr. Münter, bishop of Zealand, and Dr. Wingard, bishop of Gottenburgh,—to whose kind condescension the reader is chiefly indebted for the brief account here given of their respective churches. Nor can I here omit likewise thankfully to acknowledge the able and ready assistance I have received from the Rev. Dr. Cook, of Lawrence Kirk, a Presbyterian divine, highly gifted both in head and heart, and whose great literary and professional acquirements are enhanced and adorned, by much genuine liberality of sentiment and Christian candour.

From the reduction of the type, and enlargement of the page, the work, as now published, contains perhaps more matter, and certainly more valuable matter, than when it occupied three volumes; and though no serious mistakes have been discovered in it, or pointed out to me by any sect or party, yet I humbly trust the present edition will be found to be much more correct, and less unworthy, in many respects, of the public attention.

Some may perhaps be disposed to think that I am become their enemy, because I have told them the truth; but, though candid where candour is a duty; though "most pleased to praise," I am "not afraid to blame;" nor can I lavishly dispense, as from the papal chair, indulgences to every error under heaven. And as I do not admit that I have done such people any injury, or given them any just ground of offence, they need look for no reparation, nor expect that I shall apologize or contend.

Let me be fully convinced of my errors and mistakes; let me be shewn clearly and candidly the "hay and stubble" of my performance, and I will not be backward to gather them into bundles, nor the last to set a match to them, that they may be burnt. But remarks grounded on facts or plain truths, if likely to do more good than harm, I will neither erase nor suppress. *Fremant omnes licet, dicam quod sentio.* Nor will I enter into controversy, aware how little is generally gained by it, while it seldom fails that much is lost; and that there is often more religion in not contending, than there is in that about which we contend. Were we to sit down and consider how we shall account for our quarrels and contentions, when at the end of

our journey, we should not be so apt to fall out by the way.

I have frequently adopted the sentiments, and sometimes nearly the language, of others, without acknowledging it, partly to avoid crowding my pages with notes, which are still unavoidably numerous ; and partly as, in many instances, I know not, at this day, to whom I am indebted. But no one, surely, will complain that I have been sparing of authorities ; nor is it likely that those authors, living or dead, whom I have chiefly consulted, would have grudged me the use that I have made of their writings.

So numerous are the quotations and references in the following work, that some of them must of course be from second-hand ; and, in preparing for the press the present edition, nearly two-thirds of which have been re-written, I had not the same ready access to theological libraries as formerly, nor the command of many books to which I had made references. I cannot therefore take upon me to vouch for their being correct in every instance ; yet I trust that mistakes of this nature are but few.

I also beg leave to mention here, in justice to those who took the trouble of reviewing the following sketches of their respective denominations, that some alterations were thought necessary in several of those articles, after they had received their corrections : at the same time, I am not aware that I have made any alterations or additions that those gentlemen will not sanction, or that they will disapprove or condemn.

Viewing things as of far more importance than words, I have paid no great attention to the language in which these volumes are written. I trust, however, it will be

found to be in general correct and perspicuous. More indeed than this, the reader cannot reasonably expect; for the character of the work will scarcely admit of ornament :—

“*Ornari res ipsa negat, contenta doceri.*”

In a work of this nature, every serious reader must stumble on many things that cannot fail to draw forth a sigh; but I have endeavoured to avoid, as far as possible, whatever might create a laugh, or tend to furnish matter of ridicule to the libertine and the unbeliever. With that view, as well as to leave room for new sects and fresh matter, I have left out some minor sects and parties, of recent date, eccentric character, and, it is hoped, of ephemeral existence. In short, I have laboured to entitle this work, in some measure, to such a character for orthodoxy and correctness, that it may not only be admitted into any library, but also safely recommended to my junior brethren in particular, “whom it behoves,” according to Archbishop Drummond, “to look impartially into the different controversies, and opinions, and Confessions of faith*.” And as to how far I have succeeded, I shall bow most respectfully to the candid opinion and judgment of my superiors, the governors of the church, of the regular organs of criticism, and of the public at large.

But, to pass from the work and its author, compiler, or editor, as the reader shall be pleased to call him, to what is of far more importance, the subject of which it treats—

The perusal of these volumes may perhaps, in some

* Letter on “Theological Study,” subjoined to his Grace’s Sermons, 8vo. 1803.

measure, gratify the reader's curiosity ; but it cannot fail to be at the expense of exciting his serious regret : for he must here observe how busy the enemy has been in sowing tares among the wheat ;—he must behold a melancholy illustration of the Nineteenth Article of the Church of England, in the errors of many societies ; and, what is more, he must even remark some, who call themselves Christians, cutting and carving our religion, to make it more grateful to unbelievers.

He who strives to reconcile differing parties, and to ameliorate opposite interests, deserves well of his fellow-creatures. Yet "let God be true, but every man a liar." However urged by circumstances, let us not sacrifice one iota of sacred truth to the caprice of the age, or to the relaxed opinions of many called Christians. Let us not, in our eagerness to conciliate, abandon a single article of "the faith once delivered to the saints," aware that such conduct would involve us in guilt of the deepest dye, while we should not thereby attain the object for which that guilt was incurred ; for, as Christianity enjoins and requires holiness of heart and life, it will ever be opposed and rejected by the carnal mind that is enmity against God, and by the evil heart of unbelief.

Besides, it is not, perhaps, so much because of our doctrines, as of our divisions, that infidels reject and despise our religion. Beholding the numberless divisions and contentions that have in all ages prevailed among professing Christians, they reject Christianity itself, and view it merely as an apple of discord ;—as a Babel, or as "a beast with many heads and horns, all pushing at one another." Fix on any period of the Christian Church ; look into the ecclesiastical history of that period, as eccle-

siastical histories are generally written ; and what will you find it to be ? Little more, I suspect, than the history of the struggles of different sects and parties to overturn the systems of others, in order to build up their own. And, whether the rent be reaching nearer to the foundation, or we of the present day be more disposed than those who have gone before us, to keep " the unity of the Spirit in the bond of peace," I shall not now venture to say ; but, from the data here laid before the reader, shall leave him to judge for himself.

It seems reasonable to expect, that they who bear the same name,—whose hopes are built upon the same Foundation,—who are led by the same Spirit,—who are opposed by the same enemies, and interested in the same promises, would agree to differ on many points ; would look upon each other with mutual complacence,—would love as brethren,—would bear each other's burdens, and so fulfil their Master's law, and copy his example. But has such been the character of professing Christians in any age ? Alas ! instead of this, a mistaken zeal for his honour, or a blind attachment to their respective peculiarities, has too often filled them on all sides with animosities against their fellow-disciples ; split them into a thousand parties ; given rise to fierce and endless contentions, and made them so earnest for their own peculiarities, and so prejudiced against those of others, that the love, which is the discriminating characteristic of his religion, has scarcely been found amongst them in such a degree of exercise, as to satisfy even candid observers, whether they bore his mark or not.

Hence it is that unbelievers keep aloof from the belief and profession of Christianity ; and through these

divisions and dissensions are the name and doctrine of Christ still blasphemed among Jews and Pagans, among Turks and Infidels.

Besides, among the other visible ill effects of our religious divisions and party distinctions, effects too numerous for me to recount at present, "we may reasonably reckon as a very considerable one," says good Mr. Nelson, "the great decay of the spirit and life of devotion; for, while men are so deeply concerned for their several schemes, and pursue them with the vigour of their minds, and the bent of their affections, the solid and substantial part of religion is apt to evaporate; and 'charity, the very bond of peace and of all virtues, without which, whosoever liveth is counted dead before God,' is but too frequently made a sacrifice to those differences that divide us."

Admitting, then, that the subject is not exclusively painful; that our differences of opinion on the subject of religion are in many instances innocent, and, for some purposes, even useful;—allowing that they promote inquiry, discussion, and knowledge; that they help to keep up an attention to religious subjects, and a concern about them that might be apt to die away, in the calm and silence of universal agreement;—in a word, granting that they provoke examination, prevent implicit faith, and lead Christians to build their principles on a firm foundation;—these advantages might be allowed considerable weight in abating the ill effects of our numerous divisions, did Christians in general possess the disposition which Christianity labours above all others to inculcate and inspire. But, as our divisions are seldom accompanied with mutual charity, or rather, as they are naturally hostile to that charity

which our religion forbids us to violate, and have so unhappy a tendency to check the life and growth of the religious principle within, they cannot be desirable in a religious point of view; and they are surely ill calculated to promote the peace and happiness of civil society.

Nay, admitting that the Scriptures have descended to us unimpaired, chiefly through them; or that the sects and heresies which have scandalized the faith, have served to prevent the mutilation of its records;—even this advantage, combined with the others, can be no equivalent for the loss, or the decay, of those Christian graces which Mr. Nelson here laments. For if the mind be not spiritually enlightened, as well as the judgment rightly informed;—if the heart be not savingly changed, and the affections set on things above, the passions properly subdued, and the conduct reformed, it is of little avail to have the Scriptures pure and unadulterated in our hands, or even to have just notions of their contents; as they will only increase our awful responsibility, without enabling us to give our account with joy.

The profession of religion is becoming more general, and less unfashionable, I admit; but in this that I have declared of many of the present generation, I praise them not: and much less can I hail our religionists universally as children of light; for if my information and my observation be not very incorrect, the quality of the existing religion, even among the professedly religious, is daily becoming less genuine and more questionable; if not, nearly, like the density of the rays of natural light, in the inverse ratio of its extension A

painful reflection this, if well grounded; as it bespeaks its being of low and limited origin, and not an emanation from that wisdom and spirit which are from above, —from that infinite and inexhaustible fountain that can supply millions, yea, millions of millions, without lessening the quantity, or lowering the quality, of what is requisite for each.

Christianity does not consist in striking out new lights on the subject of religion; nor in forming new systems of faith; nor in treading in new paths of duty;—but in coming to the light held out to us in the Gospel; in embracing, and adhering to, the faith “once delivered to the saints,” and in being followers of them, who, “through faith and patience, inherit the promises.”

It does not require us to reconcile all opinions, but to strive to unite all hearts. It does not approve of every sort of zeal, but only of the zeal that is in a good cause, and according to knowledge and charity. Nor does it honour with its approbation, even a zealous profession of the truth, if that profession be not adorned by a suitable practice.

It does not condemn the preferring of one system to another, if there must be a choice of systems,—nor our adhering stedfastly to the one we have preferred, after due investigation; but only the want of charity towards those who, with equal sincerity and stedfastness, maintain different systems and principles, and our not living and acting agreeably to our own.

It does not authorize us to strain at the gnat of a private opinion and to swallow the camel of a deadly discord; nor does it require us to exact to a scruple, in the tithe of mint, anise, and cumin, of our own

peculiarities, while we pass over the weightier matters of unity and love.

It does not require the sacrifice of our substance, but of our animosities, our "strife and divisions,"—the renunciation of the works of the flesh,—the devotion of our hearts, as well as of our lips, and the dedication of our whole selves, souls and bodies, to the Father of our spirits and the Saviour of our souls.

Nor does it reward all who put the Scriptures into the hands of others; or, all "to whom are committed the oracles of God," but those only, who duly search them,—who embrace and maintain their leading and important doctrines, and who shew their faith by their works, by their exhibiting in their lives the various virtues, graces, and dispositions, which the Saviour of the world recommended in his discourses, and exemplified in his conduct.

In a word, it is not, as saith a learned and distinguished prelate (Archbishop Tillotson); "It is not being gilded over with the external profession of Christianity that will avail us: our religion must be a vital principle, inwardly to change and transform us."

And yet, that many professing Christians of the present day, however they may believe all that our Lord and his Apostles have spoken, are too liable to the imputation of lukewarmness and remissness, by not adding to their faith piety and virtue, is too evident to be denied. Even of those who are tolerant from principle, it is feared that, in too many instances, this their toleration proceeds not so much from respect for the religion of others, as from indifference for their own. To the evidences of revelation, they give only that languid assent of the understanding, which is desti-

tute of the warm and invigorating approbation of the heart: and, when employed in executing the commands of God, instead of treading the path of duty with delight, and glorying in the perfect freedom of the Gospel, they seem to drag the heavy chain of reluctant compliance.

That application of mind, that diligence of labour, and that ardour of hope, which ought to be shewn in the exercise of religious duties, are too often directed to unworthy objects. How often, for instance, do they assist ambition to climb the giddy heights of power,—dissipation to seek the flowery, but slippery, paths of pleasure,—avarice to amass her wealth, and the passions to overleap the bounds of duty! And, when we do behold that alacrity which is so apparent in all these pursuits, transferred to religion, yet, even then, how often is it exhausted on its ceremonials or unessentials, rather than on its solid and substantial duties; in supporting and extending our own peculiarities, or in attacking and decrying those of others; in zeal without knowledge; in piety without charity; in charity without piety; or, in short, in any thing, but the “one thing needful”—in treading the plain, but narrow path of Christian duty; or in the exercise of those graces and virtues which are “profitable unto all things, having promise of the life that now is, and of that which is to come!”

That, amidst all our divisions, though seemingly still increasing “unto more ungodliness,” there are exceptions, many honourable exceptions, to the truth of these remarks, I most readily and cheerfully admit. And the conviction that genuine faith and love, sincere piety and virtue, true zeal and charity, and, in short,

all that fits for heaven, may be traced amidst a wide diversity of Christian parties, is doubtless some consolation for the painful feelings which the perusal of this work must excite.

While the *writing* of it has served to establish and settle the author in his own principles, in preference to those of other denominations, it has, at the same time, extended and strengthened his charity and good-will towards those who differ from him ; and, by the nearer acquaintance with them and their principles, to which it has been the means of introducing him, his charity is no doubt more " according to knowledge."

May the *reading*, the perusal of it, have the same happy effect upon all those into whose hands it shall fall ! May it lead them to examine the foundation of their own faith, as well as of that of others ! May it serve to excite their Christian charity where it was wanting, and to strengthen it where it was weak ! And while they lament the unhappy contentions and divisions that prevail in the world, may they all labour earnestly in their several stations to suggest such methods as may prove most effectual, for recovering and preserving the unity of the faith in the bond of peace, and for convincing those who are already of one *heart* in religion, that they may and ought to be likewise of one *mind* ! At the same time, aware that it is He only who stilleth the raging of the sea, and the noise of his waves, and " the madness of the people," that can say effectually unto contending parties, " Peace, be still ;" and that it is He only who gave us the command to " love one another," that can enable us duly to fulfil it, by our loving, not " in word, nor in tongue, but in deed and

in truth ;” let them fervently beg of God a sovereign remedy for these our contentions.

When shall these stumbling-blocks be removed?—
“ O when shall all these enmities be abolished by the over-powering influence of the Spirit of light and love? When shall these unhappy walls of partition be broken down, and the whole flock of Christ become one blessed fold under Jesus, the Universal Shepherd? When shall we arrive at the ‘perfect unity of the faith,’ and maintain the ‘unity of the Spirit, in the bond of love?’ When shall the glory and beauty of the primitive church be restored, where the ‘multitude of them that believed were of one heart and one soul,’ united in one faith and hope, by the almighty influences of one Spirit?

“ Come, blessed Redeemer! come, and accomplish thine own gracious words of promise: let there be ‘one fold, and one Shepherd:’ and let thy blood and thy Spirit, by which we have access to one God, even the Father, cement all our hearts to each other in such an union as shall never be dissolved. Then shall we join with all the creation, in one eternal song, even the song which thy word has taught us:—‘Blessing, and honour and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, for ever and ever!’”
Amen.

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N.B. The Articles here marked with an asterisk (*); are not in the former Edition.

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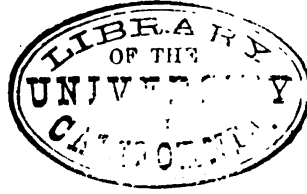
ERRATA.

Page 205, line 7: *dele and*.

— 231, note †, line 8: *for Campagnie, read Compagnie.*

— 308, note *, line 3: *for Glaus, read Gauls.*

— 352, line 13 from bottom: *to Seckendorf prefix by.*



INTRODUCTION.

THE Religious World is divided into four grand systems, viz. CHRISTIANITY, JUDAISM, PAGANISM, and MOHAMMEDISM.

CHRISTIANITY comprehends under it all those who believe that the promised Messiah is already come ; that Jesus Christ is the Messiah, and the Saviour of the world ;—

JUDAISM, all those who still expect and look for a promised Messiah ;—

PAGANISM, all those who are wholly unenlightened with Revelation, and worship idols, instead of the true God ;—and,

MOHAMMEDISM, all those who acknowledge Mohammed to have been a prophet.

The only people who may not be classed under one or other of these four divisions, are, the Deists and the Atheists ; —the latter differing from them all, in owning no religion ; and the former, in owning no revelation as the foundation of their religion.

The inhabitants of the world may be supposed to amount, at the present time, to about 800,000,000. Of whom we may suppose

The Christians to be	200,000,000
The Jews,	4,000,000
The Pagans,	456,000,000
The Mohammedans,	140,000,000

OF
CHRISTIANITY.



CHRISTIANITY, which is one of the four grand systems of religion, and the only true religion, is so called from its Divine Author, Jesus Christ, the Son of God, and the Saviour of the world. At its first commencement, those who embraced it were known among themselves by the names of *disciples, believers, elect, saints, and brethren*; but about the year 43, when the disciples came to be joined by the uncircumcised at Antioch, and so could no longer be distinguished as any particular class of Jews, they were there called **CHRISTIANS**. This name, though it seems to have been first given to them by the world, was yet well received among themselves, being of the same import with the phrase *οἱ Χριστοί*, "those that are Christ's."

RISE, PROGRESS, &c.

Christianity may be said to have begun with the preaching of the Baptist; but it made little progress during the short period of our Lord's ministry, notwithstanding he wrought many miracles, to convince the world of his divine mission and authority; and, when he withdrew his visible presence from the earth, his religion speedily experienced, according to his predictions, the increasing enmity of a world, whose forms of worship it superseded, and whose practices it condemned. The pure gold was to be tried in the furnace of adversity; and to this it was exposed for the first three centuries after its promulgation, during which time it had to contend with the malice of the Jews, the wisdom of the Greeks, and the power of the Romans. The persecutions which the Christians endured under the Roman emperors,

are usually enumerated as ten ; a number not very accurate, as it exceeds in amount the persecutions that were general throughout the empire ; and falls far short of those that raged at different times in particular provinces, and which arose sometimes from the fury of legal vengeance, at other times from the unauthorized but unrestrained outrages of the people*. But notwithstanding this violent opposition, their numbers increased daily ; and their religion, upheld by the promised assistance of its Divine Author, and rising with augmented force from the bloody conflicts of persecution, soon made wonderful progress in the Roman empire, and overspread almost every part of the then known world. We learn from Tertullian †, that in the third century there were Christians in the camp, in the senate, in the palace, and, in short, every where but in the temples and in the theatres : they filled the towns, the country, and the islands. Men and women, of all ages and conditions, and even those of the highest rank and dignity, embraced the faith, insomuch that the Pagans complained, that the revenues of their temples were ruined. " By the time the empire became Christian," says the excellent Bishop Porteus, " there is every reason to believe, that the Christians were more numerous and more powerful than the Pagans ‡."

Thus did the word of God go forth, and was glorified ; and in the course of a few years after the expiration of the first three centuries, the Cross was waving in the banners of victorious armies, and many of the kingdoms of the world had become " the kingdoms of our God and his Christ." Constantine granted to the Christians the free and unmolested enjoyment of their religion, in the early part of his reign ; and becoming, by degrees, more fully convinced that Christianity was true, and that every other religion must necessarily be false, he at last embraced it himself, and earnestly exhorted all his subjects, by edicts issued A. D. 324, to receive and embrace the Gospel ; and thus he became the first Christian Emperor, and has the glory of establishing Christianity as the religion of the Roman Empire.

* The chief Gentile persecutions, for the first three centuries, and till the reign of Constantine, were those under Nero, A. D. 64 ; Domitian, A. 93 ; Trajan, A. 104 ; Hadrian, A. 125 ; M. Aurelius, A. 151 ; Severus, A. 197 ; Maximin, A. 235 ; Decius, A. 250 ; Valerian, A. 257 ; Aurelian, A. 272 ; Numerian, A. 283 ; Dioclesian, and Maximian, and Licinius, A. 303—313. This last is perhaps the only one of these persecutions that affected this island.

† Apol. cap. xxxvii. p. 311, edit. Havercamp. I however agree with the learned Mosheim, &c., that this account must be taken *cum grano salis*.

‡ Evidences of Christianity, p. 62.

His conversion happened about A. D. 312; and during a fortunate reign of thirty years, i. e. from A. D. 306, to 337, he extended the knowledge of true religion, with and beyond his victories and conquests.

On the death of Constantine, his empire was divided among his three sons, who were all favourers of Christianity; and laboured, though not always by unobjectionable means, to abolish the Pagan superstition. That superstition, however, experienced a determined support from the Emperor Julian, who ascended the throne A. D. 361. Affecting moderation, he assailed the Christians with equal dexterity and bitterness. He abrogated their privileges—sneered at their complaints—shut up their schools—encouraged sectaries and schismatics—stimulated the philosophers to vilify the Gospel—and exercised against it the wit of his own imperial pen.

In order to decry the prophecies of Christ, he encouraged the Jews to rebuild the temple of Jerusalem. But the undertaking was frustrated, (according to Ammianus Marcellinus, a Pagan philosopher, whose relation is confirmed by an eminent Jewish writer*), by earthquakes, and the repeated eruptions of balls of fire, which dispersed the terrified workmen, and demolished their labours. Fortunately for the church, Julian's reign was but short, and his successor, Jovian, and the emperors who followed to the close of the century, particularly Gratian and Theodosius the Great, exerted themselves with various degrees of zeal in suppressing Heathenism, and for the support of the Christian cause. The ancient religion of the empire "afterwards recovered itself no more, but decreased so fast, that Prudentius, about ten years after the death of Theodosius, calls them" (its professors) "*vix pauca ingenia et pars hominum rarissima*†." In the mean time the Gospel advanced into new regions, viz. Armenia, Iberia, and Ethiopia; and, within about five centuries after Christ, we find the Fathers asserting, that the Christians were, in all parts of the world, more numerous than both the Heathens and Jews‡.

But the persecutions to which Christianity had hitherto been exposed, however severe, deserve to be styled, in some sense, the friends of Christian virtue. At least, they were enemies far less dreadful than prosperity accompanied by

* Amm. Marcell. lib. 23. See the Modern Universal History, 8vo. vol. xlii. p. 191.

† Sir J. Newton, p. 293.

‡ "*Plures enim jam Christiani sunt, quam si Judæi simulacrorum cultoribus adjungantur.*"—*St. Aug. de Util. Credendi*, tom. viii. cap. 19. edit. Bened.

those schisms, and heresies, and that general corruption of doctrine, discipline, and morals, that soon made their appearance when the Church began to enjoy peace from without. The Christian religion now began to be embraced and professed by many, not from a real and full conviction of its truth and importance, but from worldly and interested motives; and whatever attention may have been paid to the form of it, its power, its influence on the hearts and lives of its professors, began to suffer a fatal decline; so that before we proceed much farther in its history, we shall have much occasion to adopt the lamentation of Jeremiah, and say, "How is the gold become dim! How is the most fine gold changed!"

This century gave birth to the Arian heresy, which was favoured by several of the successors of Constantine; and the opinions of the Christian world too often fluctuated in compliance with the changing sentiments of its masters. Superstition also, advancing with rapid strides, was now making successful inroads into every quarter; and though the Bishop of Rome did not openly announce himself as head and sovereign of the universal church till the following century, several of the peculiarities of the Church of Rome were beginning to make their appearance. The reverence shewn to the memory and example of those holy men, who had suffered martyrdom for the religion of Christ, had been carried in the preceding century to excess; and the evil, once established, augmented daily. A pilgrimage to the sepulchre of a martyr was now esteemed most meritorious; and festivals, in commemoration of the sufferers, were multiplied. The worship of reliques and of images commenced; prayers for the dead became common; as likewise the belief of the existence of a purgatorial fire, destined to purify the souls of the departed. Celibacy was imposed on the clergy; the invocation of angels had crept into the church, and the gaudy ceremonies of heathen idolatry were transferred or accommodated to the rites of Christian worship.

In the beginning of the fifth century, the Roman empire was divided into two,—the *Western*, and the *Eastern* or Greek empire; and the former of these was now assailed with redoubled violence by the Northern barbarians, who had, for a considerable time, harassed and endangered its frontiers. In the convulsions that ensued, the Christians underwent peculiar sufferings; as they not only shared in the common miseries of the times, but had also to encounter the cruel usage which their religion drew upon them from the invaders,

who were chiefly pagans. By degrees, however, their new masters embraced the religion of Christ; but even that circumstance did not, in every instance, prevent persecution. In the course of this century, new schisms and heresies co-operated with the unsubdued remains of those which already existed to trouble the peace, and impair the charity of Christians; and, both in the East and West, the superstitions of the preceding century took firmer root, and extended their branches farther and wider.

The power which the pope, or bishop of Rome, had acquired over the people of Rome, by his sacred character, his rank, his magnificence, and his princely revenues, rendered him, by degrees, dreaded and courted by the emperors. His authority was in consequence enlarged; and the enormous pretensions which he now made, were grounded on his being successor to the inheritance and the sovereignty of St. Peter. But when a rival of Rome became the seat of empire, the prelate of the ancient capital surveyed with an eye of jealous indignation, the growing honours and authority of his brother of Constantinople; and this gave rise to a new scene of warfare in the church. Every weapon which presented itself, was employed by the former, to check the rising independence of the latter; but as yet he contended in vain, as the weight of the Eastern emperors was thrown into the scale of his competitor. The consequence however was, that the unchristian spirit of these ambitious rivals inflamed their partizans throughout Asia and Europe, and contributed, in no small degree, to excite dissensions, and virulence, and a worldly temper, in the church.

During the sixth century, the bishops of Rome and Constantinople still continued to be antagonists, displaying a greater or less degree of animosity, till the consequence was the final separation of the Greek or Eastern Church from that of Rome, which took place in the ninth century, and forms a remarkable æra in the Christian church. In the mean time, darkness, and ignorance, and superstition, were daily gaining ground; and while, in the seventh century, the profession of Christianity became universal throughout our own island, and was extended in the East, to China, and the remotest parts of Asia, a new and tremendous scourge of Christianity arose in Mohammed, who had, by this time, established his imposture in Arabia, and whose zealous followers were spreading it far and wide,—not in the way by which Christianity was at first propagated, but by fire and sword.

But it is not necessary in this work to give a detailed ac-

count of the history of the Christian church during the succeeding centuries*, and surely it cannot be agreeable; I shall therefore only observe, in general, that, from the sixth century to the sixteenth, which has been styled the dark Millennium of Popery and Mohammedism, it exhibits little else but a record of ignorance, superstition, tyranny, and even of crimes. During this melancholy period, the night of spiritual barbarism, and religious slavery, brooded over the Christian world; and the farther we advance, the darkness, instead of decreasing, seems still to thicken around us. The Roman pontiff established his authority, by flattering the powerful, and oppressing the weak; and secured it, by encouraging the licentious, and corrupting the pure; by honouring the ambitious, however weak in mind or vicious in morals; and by repressing the humble, however splendid their talents or virtuous their conduct. Invested with temporal dominion, he not only guided the consciences, but disposed of the property and the lives, of men.

So enslaved, indeed, was the condition of every order of the people, that the menace of his Holiness frightened the most powerful monarchs into compliance with his will; and the mandates that he issued dissolved the allegiance of subjects, and dispossessed princes of their crowns; and, on the unchristian foundation of pride and ambition, a system of religious worship and government was reared, externally splendid and attractive, but within dark and deformed. At times, a few rays of Christian truth were beheld; but they were so scattered and momentary that they only shewed the greatness of the abounding iniquities more clearly: they neither dispelled the gloom, nor prevented its increase. In the twelfth century, indeed, the Waldenses appeared, who, driven by the persecution of the See of Rome, took shelter in the valleys of Piedmont, and from that sequestered retreat sent forth many champions for the truth. But though individuals, in different regions, embraced the real doctrines of Scripture, as distinguished from the prevailing superstition of the times, no general reformation ensued.

In the two succeeding centuries, Wickliffe in England,

* The first sixteen centuries of the Christian church are thus distinguished by Dr. Cave.—

- | | | |
|-----------------|---------------------|-------------------|
| 1. Apostolicum. | 7. Monotheliticum. | 13. Scholasticum. |
| 2. Gnosticum. | 8. Eiconoclasticum. | 14. Wicklevianum. |
| 3. Novatianum. | 9. Photianum. | 15. Synodale. |
| 4. Arianum. | 10. Obscurum. | 16. Reformatum. |
| 5. Nestorianum. | 11. Hildebrandinum. | |
| 6. Eutichianum. | 12. Waldense. | |

and Huss and Jerome of Prague*, in Bohemia, contended earnestly for the faith once delivered to the saints, and sowed the seeds of Christian knowledge in their respective countries. These revivals, though only partial, were, like the first faint rays of the morning which tremble on the tops of the mountains, the presages of a new and auspicious day; a day when the kingdom of Antichrist was shaken to its centre, and when the nations, who had for nearly ten ages slumbered in their chains, were restored to liberty, by the energy of the word and Spirit of God. The man who was honoured by Providence, to be the instrument of beginning, directing, and superintending, this astonishing dispensation of grace, was LUTHER, whose life is almost a history of the Réformation.

It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X., when raised to the papal throne, found the revenues of the church exhausted; and his own temper, being naturally ostentatious, liberal, and enterprising, rendered him incapable of that severe and patient economy, which the situation of his finances required. He therefore tried every device to drain the credulous multitude, and, among others, had recourse to a sale of *indulgences*. The right of promulgating these indulgences in Germany, together with a share of the profits arising from the sale of them, was granted to Albert, Elector of Mentz and Archbishop of Magdeburg, who employed, as his chief agent for retailing them in Saxony, Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. He, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency; so that the extravagance of their assertions, and the irregularities of their conduct, came at length to give general offence; and all began to wish, that some check were given to this commerce, no less detrimental to society than destructive to religion.

Luther, on Tetzel's coming to Wittenberg in 1517, scandalized at this venal remission of all sins, past, present, or to come†, exposed, with vehement indignation, the impious traffic from the pulpit and the press; and his arguments and

* For an account of the lives and opinions of Wickliffe, Huss, and Jerome of Prague, see Gilpin's *Lives of the Reformers*.

† See the form of the indulgences at full length, in Dr. Robertson's *History of Charles V.*, octavo, 1782, vol. ii. p. 107, Note. The Absolution sent from Rome in 1547 to the murderers of Cardinal Beaton, hath these words: "*Remittimus crimen irremissibile.*"—Stewart's *History of the Reformation*, p. 67.

his boldness were equally admired throughout Germany. Undismayed by the opposition which he met with from the Emperor Charles V., as well as from Leo and his adherents, he went on, with zeal and resolution, in the work which he had begun; and, being soon ably seconded by Zuinglius, and other learned men, the Reformation established itself rapidly in various parts of Germany, and in the greater part of Switzerland.

In the course of a few years, the reformed opinions gained converts, and extended their influence in Holland, Britain, and various other countries of Europe*.

"The corrupt state of the church," says Dr. Robertson, "prior to the Reformation, is acknowledged by an author" (Bellarmine), "who was both abundantly able to judge concerning this matter, and who was not over-forward to confess it. 'For some years before the Lutheran and Calvinistic heresies were published, there was not (as contemporary authors testify) any severity in ecclesiastical judicatories, any discipline with regard to morals, any knowledge of sacred literature, any reverence for divine things; there was not almost any religion remaining.' Such a remarkable confession," adds the Doctor, "made by the avowed champion of Popery, should not pass unnoticed by Protestants; and, before the enemies of Protestantism inveigh against the Reformation, let them consider its absolute necessity, and contemplate the innumerable advantages with which it was attended."

Soon after the Reformation of corrupted Christianity, by the blessing of God on the exertions of Luther and his associates, an event the most glorious that had occurred since the Apostolic age, the active spirit of inquiry, natural to men who had just broken loose from the despotism of Popery, operating differently on different intellects and dispositions, almost necessarily produced a variety of sects; and, in some cases, gave birth to extreme wildness and extravagance of unscriptural doctrine and practice.

Some Protestant churches, regarding with abhorrence whatever had been an appendage of the Romish religion, renounced, together with ancient rites, the primeval institution of Episcopacy. Others were of opinion, that it was more wise to preserve whatever was in itself innocent, and to be content with the removal of corruptions. Points of doctrine also furnished grounds of division; and all this

* For an account of their introduction into this island under Henry VIII. see below, under the article "UNITED CHURCH OF ENGLAND AND IRELAND."

afforded matter of triumph to the adherents of the Church of Rome, and impeded the progress of the Reformation. And the controversies among the reformers, some of whom long retained a portion of the virulent spirit of Popery, were too often conducted, even when they related to matters of secondary importance, with the violence and acrimony by which, in opposing the Roman Catholics, a good cause had been disgraced.

The controversy between Protestants and Papists has existed, and been carried on, with more or less violence, from the Reformation to the present day; and a minute attention to the different aspects which it has assumed, and to the successive controversies which have arisen among Protestants themselves, might serve to discriminate the religious character of the intervening ages.

During the sixteenth century, the chief controversy among the reformers was about the clerical habits, and the rites and ceremonies of the church. Another, and by far more important controversy among Protestants, was concerning the form of church government. This broke out in England before the close of Queen Elizabeth's reign; and was first agitated between the Episcopalians and Presbyterians, and afterwards with the Independents; and at last, with other concurring circumstances, produced those dreadful calamities, by which the middle of the seventeenth century was convulsed in Britain.

The Arminian controversy may be reckoned the next, by which the Protestant church was divided. Previous to the accession of King James VI., the doctrines of Predestination, and of the Perseverance of the Saints, had been opposed; but it was not till after the Synod of Dort, which took place A. D. 1618, that divines began to range themselves under the banners of Calvin and Arminius. James displayed a fiery zeal against the Arminian party in Holland; but they were favoured at home, both by himself and his son Charles I.; and, towards the close of the seventeenth century, Arminianism, somewhat modified, was supported by Archbishop Tillotson, Dr. Barrow, and others of distinguished eminence in the church.

During the last century, the sentiments of by far the greater part of the clergy of the Church of England have been Arminian; but a violent discussion has been excited of late, in regard to those of her first reformers, and whether the language and spirit of her Articles be Arminian or Calvinistic.

Soon after the commencement of the Reformation, the Divinity of Christ was questioned and opposed. During the seventeenth century, the opinions of Socinus, who denied his Divinity, were favoured by few in Britain. In the early part of the last century, several persons began to speculate on these points, who, in general, appear to have adopted the Arian hypothesis; but, from the middle to the close of the century, Socinianism met with many open and avowed defenders; and its progress among the people, it was boasted, was rapid and extensive. As this controversy respects the object of worship, and the method of acceptance with God, all, who are not wholly indifferent to religion, must admit, that it reaches to the very foundation of vital godliness.

Infidelity also began to raise its head soon after the era of the Reformation; and during the last century, a great variety of publications, professedly deistical, and of others artfully adapted to instil the same principles, though less avowedly, made their appearance both at home and abroad; and few can be ignorant of the success with which the active exertions of their authors and abettors have been attended on the continent of Europe. And, notwithstanding the severe check that infidelity has of late met with, partly from the friends of Christianity, and partly from the more known bitterness of its fruits, it is supposed, that it is still prevalent among the literary and philosophical part of the community throughout Europe, if not widely diffused through the body of the people. But however this may be, it may safely be affirmed, that religion has not that hold of the public mind, nor that influence over individual conduct, which it formerly had; and that, instead of profiting so much as we ought to have done, by all the advantages that have accrued to us in consequence of, and since the Reformation, our progress seems to have been, from questioning things indifferent, to proceed to question those of importance; and from what is important, to question those which are essential,—till at last revelation itself is assailed, and rejected by many. And however much we, the professing Christians of the present day, may excel our forefathers in our active zeal to evangelize the heathen, and disseminate the knowledge of Christianity among those who are still sitting “in darkness, and in the shadow of death, without hope, and without God in the world;” it is, I fear, too plain, that we come short of them in exhibiting the fruits and effects of Christianity by our lives and conduct, and thereby shewing forth the praises of Him who hath called us “out of darkness into his marvellous light.”

See Eusebii, Socratis, Theodoreti, Evagri, &c. *Historiæ Eccles.*; Valesii, 3 vols. fol. 1678; Echard's, Dupin's, and Mosheim's *Eccles. Histories*; together with Millar's *History of Christianity*, 2 vols. 8vo.; and Milner's *History of the Church of Christ*.

EVIDENCES.

In proof of his religion, the Christian has some uncontested and incontestable points, to which the history of the human species has nothing similar to offer,—“*nil simile aut secundum.*” A Jewish Peasant changed the religion of the world, and that without force, without power, without support; without one natural source or circumstance of attraction; influence, or success. Such a thing hath not happened in any other instance whatsoever, and plainly bespeaks a *hand divine*.

In addition to this, the great truths of Christianity possess evidence—clear, uncontrovertible evidence,—evidence that has been acknowledged by the wisest and best of men;—not by priests only, whom infidels affect to despise on the idle pretence that religion is their trade and profession; but by the most eminent philosophers, who were studiers of Scripture as well as of nature,—followers of God in his word as well as in his works:—by the Bacons, Boyles, Lockes, Miltons, Nelsons, Newtons, Hallers, Eulers, Joneses, and Johnsons of every age. They possess an evidence, not written with pen and ink, nor yet inscribed on the fleshly tables of man's heart; but the *evidence of the Spirit*, “whom they that believe on Jesus shall receive.”—“In this sense, though the miraculous communication of the Spirit be ceased, he that believes hath still the witness in himself; and while the Spirit beareth witness with his spirit, that he is a child of God, he cannot doubt but that the word by which he was, as it were, begotten unto him, is indeed a divine and incorruptible seed. And perhaps there are certain seasons of pressing temptation, in which the most learned as well as the most illiterate Christian will find this the surest anchor of his soul*.”

But as this kind of evidence is, in a manner, *personal*, God has made other provision for the honour and support of Christianity, by furnishing it with a variety of proof, which may, with undiminished, and, indeed, with growing conviction, be communicated from one to another. The subject does not,

* Dr. Doddridge's three able and excellent *Sermons on the Evidences of Christianity*, p. 12, ed. 1803, recommended by Bishop Porteus, &c.

indeed, admit of strict demonstration ; but of the truth of his religion the Christian has a *moral certainty*, i. e. such kind, and such a degree, of evidence, as suits past matters of fact, and is sufficient to make a candid and rational inquirer easy in his assent. In many cases, such kind of evidence gives the mind as ample, and as rational a satisfaction, as it may find even in some supposed mathematical demonstrations. The evidences of Christianity have been divided into *external* and *internal*, and are briefly comprised under—historical testimony,—the miracles recorded in the New Testament,—the exact accomplishment of the prophecies,—the rapid spread of the Gospel, notwithstanding the most violent opposition,—the consistency of the several parts of the inspired pages with each other,—the purity and perfection of its doctrines and precepts,—their agreement with the moral attributes and perfections of the Deity,—their suitableness with the present state of man, and their benevolent tendency to promote the good of society, and advance the present, as well as future, happiness of mankind.

These evidences have been ably stated and illustrated by various champions of Christianity, both at home and abroad, partly for the more full confirmation of the Christian faith, and partly with a view to refute the cavils and objections of unbelievers.

Christianity may, indeed, thank its opponents for much new light, from time to time, thrown on the sublime excellence of its nature, and the manifestation of its truth. Opponents are, in one sense, more welcome than its friends, as they do it signal service, without running it in debt, and have no demand on the Christian's gratitude for the favours which they confer. The stronger its adversaries, the greater its triumph ; the more it is disputed, the more indisputably will it shine ; in every debate it comes, like fine gold out of the furnace, which the more it is tried, the more it is approved. Or, in the beautiful language of Bishop Horne, all objections, when considered and answered, turn out, " to the advantage of the Gospel, which resembles a fine country in the spring season, where the very *hedges* are in bloom, and every *thorn* produces a flower."

Thus hath the wrath of man been made to praise God ; and attempts to overthrow Christianity have only tended to its support. We may therefore safely conclude, with the learned Dr. Clarke, that the evidence which God has afforded for the truth of our religion, is abundantly sufficient ; and that the cause of men's infidelity, is not the want of better evidence,

but the dominion of their passions, which prevents them from hearkening to any reasonable conviction*.

If the Celsi and Porphyrii have been numerous, Christianity has never wanted its Justins and its Origenes. Besides the ancient apologists and defenders, to whom the reader is referred, as also to Fabricius†, Huetius‡, and Walchius§, there are many and excellent works on the evidences and truth of the Christian religion, to which all have access; and among these, he may have recourse to one or more of the well-known treatises of Grotius, Addison, Leslie, Clarke, Lardner, Bryant, Beattie, and Paley. As a "kind of elementary introduction" to those masterly writings on that subject, the amiable and excellent Bishop Porteus published "A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Religion;" than which none has ever yet been presented to the public in a more methodical and familiar form, or better calculated for the instruction of youth, for whose use it was chiefly designed.

DOCTRINES AND PRECEPTS.

After being satisfied that the Christian Religion comes from God, the next step is, to inquire carefully what that religion is,—what the doctrines are which it requires us to believe, and what the duties which it commands us to perform.

Almost all Christians, of all denominations, appeal to the Scriptures of the Old and New Testament as the ultimate standard, the only infallible rule of faith and manners; and all Protestant Christians agree in rejecting, as an *article of faith*, whatever is not actually expressed in, or deduced by fair and necessary consequence from, these writings, which they believe to have been given by immediate inspiration from God. And, though the authority of *one* inspired writer, where it is clear and unequivocal, is sufficient for the establishment of any article of faith, yet the principles of the Christian religion are to be collected, neither from a single Gospel, nor from all the four Gospels, nor from the four Gospels with the Acts and Epistles, but from the *whole code* of revelation, consisting of the canonical books of the Old and New Testament.

Christianity may be divided into *credenda*, or doctrines,

* Sermons, vol. iii. p. 99. See also Dr. Gerard's Dissertation, entitled "Christianity confirmed by the Opposition of Infidels."

† Fabricii (Alberti) Delectus Argumentorum et Syllabus Scriptorum qui veritatem Religionis Christianæ, adversus Atheos, Epicuros, Deistas, &c. asseruerunt. Hamb. 4to. 1725.

‡ P. Dan. Huetii, Demonstratio Evangelica; fol. Paris, 1679, or edit. 1690.

§ Walchii Introductio ad Theol. Polemicam; 8vo. 1752.

and *agenda*, or precepts: a summary of the former is contained in what is commonly called the Apostles' Creed; and the latter may be collected from the discourses of our Saviour, and the writings of his Apostles.

The being, the eternal existence, and the attributes of the Deity; his omnipresence; his infinite power, wisdom, and goodness; his holiness; his justice; and his other unbounded perfections, are truths which lie at the root of all religion;—truths which were inculcated on the Jews by express revelation; and the same fundamental truths form the groundwork of Christianity.

In this indivisible essence most professing Christians recognise three distinct subsistences, yet distinguished in such a manner as not to be incompatible with essential unity, or simplicity of being. Nor is their essential union incompatible with their personal distinction. Each of them possesses the same nature and properties, and to the same extent. As, therefore, they are constituent of one God, if the expression may be used, there is none of them subordinate, none supreme. They are severally termed—the Father, the Son, and the Holy Ghost; and the only way by which we can discriminate them, is, by their various relations, properties, and offices. Thus the Father is said eternally to beget the Son, the Son to be eternally begotten of the Father, and the Holy Ghost eternally to proceed from both.

The *mode* of union existing between these three Persons in the Godhead, is to us unknown and incomprehensible: it is therefore in vain to attempt to explain it, because God hath not unfolded it to man; but we acknowledge the Trinity of persons, and the union between them, because these he hath been pleased to reveal to us in the Scriptures.

The other leading doctrines, of the New Testament, which either are peculiar to the Christian religion, or have received from this religion such additional illustration as to require to be separately noticed, may be ranked under four heads; the 1st, relating to the corruption of human nature; the 2d, to the remedy for this corruption, or to the nature and offices of Jesus Christ; the 3d, to the application of the remedy, or to the nature and offices of the Holy Ghost; and the 4th, to the resurrection, and the future judgment.

1. Besides the other evils and misfortunes which our first parents brought upon themselves, by listening to the suggestions of satan, so as to break that single commandment, the observance of which God had enjoined as the test of their obedience; they lost their original holiness and righteousness,

the image and likeness of Jehovah in which they were created, and their nature became *depraved and corrupted*; so that all mankind have ever since been, by nature, inclined to that which is evil, and backward to that which is good. The influence of this original depravation of nature, affects every individual, and at every period of life. It is an internal enemy always at work; but operating in the most dangerous manner, when the concurrence of favourable circumstances arms it with additional force. It perverts the inclinations of men; darkens the understanding; adds strength to passion, efficacy to temptation; disposes the heart to evil, and indisposes it to good.

To this corruption of our nature, the Christian Scriptures, in recording the wonders of that plan of redemption, by which its fatal consequences were to be removed, refer, directly or indirectly, on many occasions, and in the clearest manner; and it is indeed on that corruption, that the whole plan of Christianity is established. Nor do we believe it merely as a truth clearly revealed in Scripture; the universal corruption of our nature is also a fact demonstrated by experience.

The history of the Jews, the chosen people of God, notwithstanding the many and eminent advantages that they enjoyed, and the powerful motives which should have influenced them to religious obedience; still the history of this people, from their origin to their dispersion by the Romans, is little other than a practical and unbroken exemplification of the native corruption of the human heart.

The blindness and wickedness of the ancient Gentile world, which, enjoying much fainter gleams of religious light, became proportionally immersed in blacker depths of ignorance and profligacy; the continuance of the same state of darkness and guilt in regions not yet irradiated by revelation; the lamentable prevalence of wickedness among those who enjoy the full light of the Gospel;—all these facts unite in attesting and exemplifying the same corruption.

2. The Scriptures are no less explicit with regard to another doctrine: I mean, that there is a *remedy for this corruption* provided by the Almighty, and that not as a debt owing to man, but as the free bounty of Divine grace; that to repair this and all the other evils brought upon the human race by our first parents, and to bruise the head of the serpent, the devil, who, by corrupting them, had entailed sin and misery on a ruined world, God was graciously pleased to send his own Son into the world.

Man had sinned, and death, the penalty of sin, must be suffered in the same nature wherein it was incurred; but man

could not undergo this penalty, and suffer all the consequences of sin, without being for ever excluded from happiness and heaven. In compassion therefore to our ruined and hopeless state, Jesus Christ, the Son of God, left the bosom of his Father in heaven, took our nature upon him, and by his meritorious death and passion,—by what he did and suffered in our stead, redeemed us from the fatal consequences of the fall, restored us to the favour of God, and “opened the kingdom of heaven to all believers.”

This doctrine of the atonement for sin, made in our nature by Jesus Christ, the Son of God himself, and both God and man in one person, together with the principles on which it is founded, and the consequences naturally flowing from it, distinguishes the Christian religion from all other religions whatever. It contains the great charter of the Christian church, and is the title by which we claim all the benefits and promises of the Gospel: the hopes peculiar to believers are built upon this great article: and whatever advantages and favours we pretend to under the Gospel, more than can be claimed upon the terms of justice, and what is called *natural* religion, are to be ascribed to this only, that “Christ Jesus came into the world to save sinners;” that he suffered “death upon the cross for our redemption,” and there made “(by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world*.”

8. But as our strength is not more or greater than our righteousness, to redeem men from the displeasure of God, and leave them in an unavoidable condition to draw it upon themselves afresh every day, would have been an useless undertaking, and highly unworthy of him who was employed in it. To secure therefore to mankind the benefits of the redemption which he had purchased with his blood, it was necessary to enable them to become the sons of God, and to walk worthy of the high and holy vocation wherewith they were called. This also he did, by the powerful aids and assistance of the Holy Spirit. He promised to his disciples, that after his own departure, he would send to them from the Father, the Holy Ghost, the Comforter, to teach them all things—to shew them things to come—to bring to their remembrance whatsoever he himself had said to them—to guide them into all truth—to endue them with power from on high—and to enable them to make good their cause against all worldly opposition.

* See Dr. (now Archbishop) Magee's able and excellent Discourses on the Scriptural Doctrines of Atonement and Sacrifice. 2 vols. 8vo.

These promises, made partly before and partly after his resurrection from the dead, were faithfully accomplished ; for, on the day of Pentecost, ten days after his ascension into heaven, the Holy Spirit descended on the Apostles, and abode with them, enabling them to speak various languages previously unknown to them, and to work various miracles in proof of their mission, and for the establishment of Christianity in the world.

When it no longer needed for its support and progress, such visible and wonderful interpositions of Divine power, they were gradually withdrawn. But the influence of the Holy Ghost has since continued to be exercised principally in another most important and necessary office, an office in which it was also employed no less actively in the days of the Apostles, that of enlightening the understanding, and converting and sanctifying the heart of each particular Christian : for which purposes, and in the exercise of all his ordinary and saving gifts and graces, it will be essentially necessary for all Christians, without exception ; and will thus continue with them to the end of the world.

The necessity of this Divine influence on the heart, to reform our nature, and renew us into holiness, and thereby make us “ meet to be partakers of the inheritance of the saints in light,” is as universal as the corruption of our nature, and can be superseded by no amiableness of disposition, or sweetness of temper, by no supposed innocence of conduct, by no extent of knowledge, by no attainments, and by no favourableness of circumstances or situation whatsoever.

Many are the proofs which the Scriptures furnish of the divinity and the distinct personality both of the Son, and of the Holy Ghost, whose benign influences are thus necessary to qualify us for the enjoyment of the blessings purchased by Christ. And though in regard to the *mode* of their union with the Father, and their partaking of the Godhead with him, many things remain unexplained, and are probably inexplicable to man ; yet, if this is plainly revealed in Scripture, its mysteriousness can afford no argument for hesitating to receive it, as God, we may rest assured, will not deceive us on any point, and the authority of the revealer furnishes a sufficient ground of belief.

4. *Expiation* and *immortality* have been called the two great discoveries of Christianity ; for though, in regard to the latter of these—our Lord’s having brought “ life and immortality to light by the Gospel,”—it may be observed, that in all ages, and in every nation of the world, almost all mankind

have acted, or have professed to act, under the persuasion of a state of rewards and punishments in another life ; yet before the revelation of the Gospel, the prospect beyond the grave lay much in the dark : and though men in general believed in a future state, they had but confused notions of its nature and duration, or by what duties and observances in this life the favour of Heaven might be secured to them in that which is to come. All the natural and moral arguments for the immortality of the soul were only presumptions, or highly probable conjectures. They were too abstruse to make a general or a durable impression on the vulgar, and to philosophers themselves they carried no permanent conviction *. But in a matter of such extreme importance, the mind could not repose itself with satisfactory assurance on mere speculations. How therefore was it to be set at rest, but by a free communication of the truth, in terms which could not be misunderstood, and from authority which could not be questioned ? Christianity has made this communication ; it has lifted up the veil which hung over eternity. It has revealed to man, that in the unknown and unbounded realms of Omnipotence, an habitation is reserved for him ; an habitation of bliss, or of misery, according to his conduct upon earth. It has revealed to him, that all his thoughts, and words, and actions, shall be examined in the presence of assembled men and angels, on the great day appointed for judgment, before the throne of Jesus Christ, who is ordained by the Father to be Judge both of quick and dead. It has revealed to man, that his mortal body shall be raised from the grave ; shall be reunited to his soul ; shall be rendered, like his soul, immortal ; and shall be partaker with it of reward, or of punishment. And it is remarkable, that whatever doubts or differences of opinion may have subsisted among professing Christians concerning various other articles of faith, all of them have agreed in admitting the doctrine of a future life. The state of happiness, and the state of misery, severally prepared for the righteous, and for the ungodly and the wicked, are not described to us in detail ; no doubt, for wise and good reasons. To the glories of heaven we may well apply the words of the Apostle ; “ Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him.” The same description, it is probable, might be applied to the punishments

* Cicero, speaking of this subject, describes himself as “ dubitans, circumspectans, hæsitans, tanquam ratas in mari immenso vehitur.”—*Tuscul. Quest.* lib. i. c. 30. See also c. 11, and Tacitus *De Vita Agric.*

which await the wicked. With respect, however, to that happiness and that misery, two things seem, in the opinion of most Christians, to be clear; that each is great in the extreme; and that each is unchangeable and eternal. The rest is conveyed in general terms, adapted to impress on the heart those great and momentous truths.

Various subordinate doctrines might be mentioned here, did our limits permit. From those now stated, it must appear, that Christianity is not, as Chubb and some others pretend, "only a republication of the religion of nature;" nor merely "a refined system of ethics," according to others; but the power of God unto our salvation, or the revelation of the wisdom and goodness of God, in the restoration of fallen man to the favour of his Maker, through the atonement made by Christ in their behalf. Bishop Porteus, speaking of this atonement, observes, that it is "without dispute, the great distinguishing character of the Christian dispensation, the wall of partition between natural and revealed religion, the main foundation of all our hopes of pardon and acceptance hereafter*."

This, however, and almost every other peculiar doctrine of Christianity, has been disputed and rejected, not only by unbelievers, but by some professing Christians or other, as will appear in the sequel of this work; but whether received or denied, the fundamental principles and grand doctrines of our religion will remain, like their Divine Author, "the same yesterday, to-day, and for ever." Whilst their influence has been progressive, their nature and character have been invariably the same; and though in the progress of theological researches, and of natural science, they may be further illustrated, they have not been, and cannot be, thereby improved.

I shall only observe farther on this head, that as the articles of our holy faith may be founded on *reasons* which we do not know, so the belief or rejection of them may have *consequences* which we cannot foresee.

PRECEPTS.

But Christianity is not merely a rule of *faith*, but at the same time a rule of *life* and *manners*; it is a practical thing; and it is heard, it is believed, it is professed, and even defended, in vain, if it be not obeyed.

Its precepts are unquestionably holy, and just, and good. Their reasonableness recommends them to the understanding, and their amiableness to the unperverted affections of mankind. And though neither theology nor morality is taught

* Discourse on "the due Observation of Good Friday."

in the Gospel in a regular, systematic manner; yet the purest morality is there taught in all its just and noble extent, as taking in the whole of our duty towards God, our neighbour, and ourselves. We do not find, in the most celebrated moralists of antiquity, any precept enjoining the unrivalled love of God: nor could any pagan moralist ever say, "Love and imitate Jupiter;" for neither Jupiter, nor any other heathen deity, was an object of love or of imitation. But the idea which Christianity gives of love and piety towards God is venerable, amiable, and engaging; the external worship of God which it prescribes, is pure and spiritual, and hath a noble simplicity in it; and its public ordinances, as instituted in the Gospel, are few in number, easy of observation, and excellent in their use and significance.

And not only does Christianity give the most excellent directions, as to the duties which we more immediately owe to God, but it also lays great stress on all social duties, and social virtues, which it hath a manifest tendency to promote and improve. The two grand principles of action, according to this religion, are the love of God, which is the sovereign passion in every pious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. Nor can this last, the love which Christianity inspires and inculcates, ever be wholly extinguished by any temporary injuries, but is extended in some degree even to enemies. It requires, that we should pardon the offences of others, as we expect pardon for our own more heinous offences against God; and that we should no farther resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and servants, governors and subjects, husbands and wives, friends and friends, men and men. Nor does it merely enjoin the observation of equity, but it likewise inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement.

As to the exercise of self-government, Christianity is manifestly designed to correct, to reform, and to improve human nature. It teaches us not only to regulate the outward actions, but the inward affections and dispositions of the soul: to labour after real purity of heart, simplicity, and godly sincerity, as that, without which no outward appearances can be pleasing in the sight of God, whom it describes as of purer

eyes than to behold iniquity. It strikes at the root of all our corruptions and disorders, by obliging us to correct that inordinate self-love which causes us to centre all our views in our own pleasure, or glory, or interest, and by instructing and enabling us to mortify and subdue our sensual appetites and passions. It is designed to assert the dominion of the rational and moral powers, over the inferior part of our nature, or of the spirit over the flesh, which alone can lay a just foundation for that moral liberty, and that tranquillity of mind, which it is the design of all true philosophy, and all true religion, to procure and establish.

In short, it inculcates a morality, not only superior to the deductions of human reason, but enforced on new principles and motives, and strengthened by fresh considerations, derived from the highest source, and directed to the noblest end.

Hence we may conclude that, whatever differences of opinion may arise on the subject of some of the doctrines of Christianity, every attempt that can be made to depreciate the morals which it inculcates, must recoil in an instant, and fall directly either upon the understanding or the integrity of him that undertakes it*. How wonderful is it, that they "should be so framed as continually to give a sanction to virtue of every kind, and in every stage of its progression, whether its improvements happen to be quicker or slower! How astonishing, that moral precepts, published as they were, should be thought more and more excellent, according to the advancement men make in virtue, taste, and wisdom! I verily believe this to be the fact; and, if it is, how absurd does it make the supposition appear, that such morals could be invented by a set of fishermen and mechanics!†"

Were Cicero now living, and were he to draw up (as he would be very likely to do) a scheme of human duty out of the New Testament; putting it in his own method, and dressing it in his own way; how would such a work appear, in comparison with his *Offices*, *i. e.* with the best system of heathen morals? As much superior, I doubt not, in the opinion of every unprejudiced person, as his *Offices* are to school-boys' themes, or to the prattle of children.

But the disciple of Christ not only contends, that no system of religion has ever yet been exhibited so worthy of God—so consistent with itself—so suitable to the frame and circumstances of our fallen nature—and so consonant to all the dic-

* Yet we are told in "the Fable of the Bees," "that the morality of the Gospel is contrary to reason!!"

† Dr. Hey's *Norrisian Lectures*, vol. ii. p. 467.

tates of reason and sound philosophy, as Christianity: he likewise avers, that its ruling principle is benevolence; that it is beyond comparison more pregnant with real consolation, —with genuine comfort and delight—and infinitely more productive of the present welfare and temporal happiness of mankind, than any other religious scheme, or philosophical tenets, that have ever yet been proposed to their belief and acceptance, in any age or country of the world.

It is more pregnant with *genuine comfort, and real consolation*; for, without entering into particulars, it may be said, in brief, that as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are all the trials, and losses, and misfortunes, and difficulties, to which the Christian can be exposed here, in comparison of the present comforts which his religion affords, and the hopes and prospects which it holds out to him hereafter. And as to its most salutary and beneficial influence on our most important *temporal interests*—of this a thousand proofs might be produced from facts and long experience; and, though its influence has by no means been so great, in any age or country, as could have been wished, yet, wherever it has at all prevailed, and even in its most corrupted state, it teaches the doctrine of a future state of rewards and punishments, and has raised the general standard of morals to a height before unknown.

Its principles have diffused themselves over the regions of the intellect; and speculative philosophers, who have resisted its evidences, have been subdued by its amiable spirit.

Christianity operates even beyond the sphere of Christendom. It is of signal advantage even to pagans and unbelievers; and, like its Divine Author, “blesseth” its very enemies, and doeth “good to them that despitefully use” it and “persecute” it.

“It has mitigated the conduct of war, and the treatment of captives; it has softened the administration of despotic, or of nominally despotic governments. It has abolished polygamy; it has restrained the licentiousness of divorces; it has put an end to the exposure of children, and the immolation of slaves*”; it has suppressed the combats of gladiators†, and the impurities of religious rites; it has banished,

* Human sacrifices were by no means confined to slaves only, but prevailed, to a degree almost incredible, throughout almost every region of the heathen world.

† These, we are told, sometimes cost Europe 20,000 or 30,000 lives in a month.

GENERAL VIEW.

if not unnatural vices, at least the toleration of them; it has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest. In all countries in which it is professed, it has produced numerous establishments for the relief of sickness and poverty; and, in some, a regular and general provision by law. It has triumphed over the slavery established in the Roman empire*: it is contending, and, I trust, will one day prevail, against the worse slavery of the West Indies†.

To all this it may be added, that Christianity has not only purified, or "softened, the *administration*" of justice, but it has insensibly worked itself into the inmost frame and *constitution* of civil societies. It has given a tinge to the *complexion* of their governments, and to the *temper* of their laws. It does not enjoin, or prescribe, any peculiar form of government; for with the kingdoms of this world, and the various modes of civil institutions, it disclaims all concern; but it inculcates a peaceful and dutiful submission to all lawful superiors — to "*every ordinance of man, for the Lord's sake*‡:" it is hostile to oppression in every shape, and it regulates the respective duties of those that govern, as well as of those who are governed.

"But the benefit of religion," as Dr. Paley further observes, "being felt chiefly in the obscurity of private stations, necessarily escapes the observation of history. From the first general notification of Christianity to the present day, there have been, in every age, many millions, whose names were never heard of, made better by it, not only in their conduct, but in their disposition; and happier, not so much in their external circumstances, as in that which is *inter præcordia*, in that which alone deserves the name of happiness, the tranquillity and consolation of their thoughts. It has been, since its commencement, the author of happiness and virtue to millions and millions of the human race."

It has descended into families, has diminished the pressure of private tyranny, elevated the condition and character of the female sex, improved every domestic endearment, given tenderness to the parent, humanity to the master, respect to superiors, to inferiors security and ease; and left, in short, the most evident traces of its most benevolent spirit in all the various subordinations, dependencies, and connections of social life. "I should *love* the religion of Christ," says Dr.

* This triumph was not fully obtained till the 13th century.

† Dr. Paley's "*Evidences of Christianity*," vol. ii. p. 380.

‡ 1 Peter ii. 13.

Knox, "even as a heathen philosopher and philanthropist, for its beneficent effects on the human race. It is the guide of youth, the support of age, the repose of the weary, and the refuge of the miserable. It arrests the hand of the oppressor, by appalling his conscience; or, if haply the oppressor should prevail, it teaches the oppressed to look with confidence to a Deliverer, *mighty to save*.*"

In short, Christianity under almost any modification, and in its most degraded form, is certainly a benefit to mankind. Whether we consider it with regard to man in his individual or social existence; as an inhabitant of time, or an heir of eternity; it is an universal benefactor; it is of the highest importance; and as it demands, so it deserves, all his attention. "If any man have ears to hear," &c.

The earlier fathers, if carefully examined, will be the best witnesses of the doctrines which obtained in the first and purest ages of the church, as well as of the ecclesiastical orders and rules which have the authority of apostolic institution; and from the Scriptures, to which they may serve as occasional interpreters, will be best deduced the merits and demerits of the general systems of Christian theology which now prevail in the world.

For a more full account of the doctrines and duties of Christianity, the following books may likewise be consulted with advantage:—Bishop Pearson "On the Creed;" Bishop Bull's Works; Bishop Gastrell's "Christian Institutes;" Mr. Gisborne's "Survey of the Christian Religion;" and Robinson's "Christian System."

WORSHIP, RITES, AND CEREMONIES.

The worship of God is a *natural* duty, resulting from the contemplation of his attributes, and a sense of our dependence upon him. The obligation of *public* worship, though very generally practised in every age and nation, is less evident, and seems to be derived from revelation. It is expressly enjoined by Christianity; yet the Quietists, and some other mystic divines, set aside, not only the use of *public*, but even of all *external*, worship; and a few modern fanatics will worship only with those of their own sect.

The true Christian worship, according to the great body of

* On "the Nature of the Sacrament of the Lord's Supper," p. 259. See also Paley's "Evidences," vol. ii. chap. 7; and Bishop Porteus's valuable tract on "the Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts;" where the reader, who wishes further satisfaction on this subject, will find it very ably treated, and set in the clearest and most convincing light.

Christians, is the worship of the "one only God," through "the only one Mediator between God and men, the man Christ Jesus." It consists of prayers and praises; and it has become a matter of no small debate since the Reformation, whether it is most properly and acceptably performed by pre-concerted forms or liturgies, or by extemporaneous addresses to the Almighty.

A considerable difference of opinion also subsists among professing Christians in regard to the *object* of worship. Trinitarians pray to one God in three persons. Unitarians address God in the person of the Father only. Moravians pray only to Christ; but they tell us, that, as they consider him a Divine person, and the agent between God and man, their devotions are directed to one God. The Swedenborgians likewise address all their prayers to Jesus Christ, because they believe he is the supreme and only God of heaven and earth; being "the invisible and unapproachable Deity, made visible and approachable in a divine human form; and therefore alone to be worshipped." Roman Catholics pray to the Virgin Mary, and other saints; but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship.

Christianity has, indeed, been much obscured and polluted by a base mixture of idolatry and superstition; but when viewed in its native purity and simplicity, and as delivered by its Author, it contains less of ritual, and that more simple and spiritual, than is to be found in any religion, which ever prevailed among mankind. The numerous rites and ceremonies of the Mosaic dispensation, though wisely suited to that time and state, were marks of the imperfection of that economy, and are now abolished. Christianity sets apart one day in seven for public worship, and the more immediate observance of religious duties: it prescribes a very short but excellent prayer for general use, and as a model, but not as an exclusive form; and its ordinances, as instituted in the Gospel, are few in number; easy of observation, and of valuable tendency. By the rite of Baptism, which takes the place of circumcision, we are initiated or introduced into the Christian church; and in the other sacrament of the Lord's Supper, answering to the Passover, we profess our continuance in the same, and lay in our claim for all the blessings of the Christian covenant. And the only sacrifices required of us, are those of our irregular appetites and passions; or the renunciation of our spiritual enemies, the devil, the world, and the flesh.

I conclude this head in the language of a late amiable and

excellent divine;—"Uniformity in *modes* may be the most becoming *dress* of the church, but unity in *spirit* is the *life* of it. It is this unity of spirit to the living HEAD, and to one another, as his living members, which identifies the character of true believers—which constitutes their essential distinction from the rest of mankind, and which abides with them for ever*."

See Archbishop King on "The Inventions of Men in the Worship of God."

CHURCH GOVERNMENT, AND OFFICERS.

The Christian church is represented in Scripture, not merely as a *Sect*, i.e. a number of men professing some particular opinions or doctrines, but not united together under any particular form of government; but a *Society*, by which is meant a number of men, united or joined together by certain particular laws, under the government of proper officers, who have power to execute these laws, and to punish the transgressors of them, in the way and manner prescribed by the Lawgiver or Founder of the society.

On the subject of this head there was almost no difference of opinion among Christians in the first and purest ages of the church. Christianity does not set apart any certain tribe or set of men, who are exclusively eligible to sacred offices, as was the case among the Jews; but a solemn separation to the due performance of them by episcopal ordination, as well as a subordination of church ministers, was almost universally acknowledged till the æra of the Reformation.

In every society, civil or ecclesiastical, some species of government is requisite for the good of the whole, otherwise all is irregularity and confusion; and till the period now mentioned, the Christian church was indisputably episcopal; but since then, it has been much questioned by some, whether Christ, or his apostles, enjoined the uniform adoption of episcopacy, and left any command, which rendered it universally indispensable in future times, and in every country.

Till, then, this question be fully decided, how is the Christian church, in any particular country, to be governed?

"Every separate congregation," answers the *Independent*, "is a sovereign church; amenable to no extrinsic jurisdiction, and entitled to no jurisdiction over other churches."

"That mode of government," replies the *Presbyterian*, "is calculated to destroy unity, co-operation, and concord

* Cecil's Life of Bacon, p. 85.

among Christians. All congregations within the same state, which agree in doctrine, ought to be under the general superintendence of a representative assembly, composed of their ministers and delegates."

"Such a representative assembly," returns the *Episcopalian*, "wants vigour and dispatch; and is perpetually open to tumult, partiality, and faction. Divide the country into dioceses; and station a bishop in each, armed with sufficient authority, and restrained by adequate laws from abusing it. Such was the apostolical government of the church—such," perhaps he adds, "was the government enjoined on succeeding ages."

"Away," cries the *Papist*, "with these treasonable discussions. The pope, the successor of St. Peter, is, by divine right, the only source of ecclesiastical power; the universal monarch of the universal church*."

Such are the different opinions of the moderns on the subject of church government; but most denominations agree in this, that though the church may be connected with the state, and though this latter may nominate to church benefices, yet it has no power whatsoever to confer authority for ministering in holy things, or even to annul that authority when regularly conferred; and that in these respects, and in regard to every essential of Christianity, the church always was, and will ever continue distinct from, and independent of the state.

See Lord King's "Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church," and the able answer to it by (Mr. Scclater) a Presbyterian of the Church of England, entitled, "An Original Draught of the Primitive Church;" together with the books referred to below, under the articles EPISCOPACY, PRESBYTERIANISM, and INDEPENDENCY.

AUTHORS FOR AND AGAINST CHRISTIANITY.

The principles on which the Christian religion is founded, and the consequences naturally arising from it, if true, are so important to mankind, that as may be supposed, its truth has been the subject of much and minute inquiry: its evidences have been set in various points of view; and its doctrines and duties have been ably and repeatedly stated, illustrated, and enforced. So many have written in its defence, that the works of some one or other of its defenders must be in almost

* Mr. Gisborne's "Survey of the Christian Religion," p. 496, third edit. To this work, which has been well received by the public, I am happy to acknowledge my obligations for much of what the reader will find on several heads of this article; and it, in a manner, forms the ground-work of what is here said on the head of *Doctrines* in particular.

every one's hands, and so many deserve to be noticed here, and seem to have equal claims on our regard, that it is difficult to make a selection. In addition therefore to those already referred to, and the ancient "Apologies*," I shall now particularize only Jenkins's "Reasonableness and Evidence of the Christian Religion," Bishop Stillingfleet's "Origines Sacræ," and the "Sermons preached at Boyle's Lectures," collected in 3 vols. fol. 1739.

On particular subjects,—Bishop Newton on The Prophecies, West on "The Resurrection of our Saviour," and Lord Littleton on "The Conversion of St. Paul," may be consulted with advantage; and Mr. Hume's abstruse and sophistical argument against Miracles will be found completely refuted by Drs. Adams, Campbell, and Paley.

Of the *institutions* for illustrating the truths of Christianity, and defending them against modern opposers, the first that deserves to be noticed is Mr. Boyle's Lecture, which was founded at the latter end of the seventeenth century, when that worthy man appropriated an annual sum of fifty pounds, as a salary to some clergyman of the church resident within the bills of mortality, for preaching eight sermons every year against notorious infidels, &c. It was not expressly required, that they should be published †, but a collection of very valuable sermons preached in consequence of this institution, was made and published as above.

The Lecture founded at Oxford, in 1778, by the Rev. John Bampton, Canon of Salisbury, and hence known by the name of the *Bampton Lecture*, has likewise produced some very able and excellent discourses. And next to these two may be mentioned the Tylerian Society, erected at the Hague in 1786.

In regard to the *opposers* of Christianity, Celsus, Porphyry, and Julian the Apostate, are perhaps the most distinguished of the ancients; and in later times, Lords Herbert and Bolingbroke, Hobbes, Tindal, Hume, Gibbon, Voltaire, and Thomas Paine, have stood foremost in the ranks of infidelity. In our days, schemes have been formed, and plans have been artfully and deeply laid, for the utter extirpation of

* The chief of the ancient Apologists for Christianity, in opposition to the reigning Theology, were Justin Martyr, Tatian, Apollinaris, Athenagoras, Clemens Alexandrinus, Tertullian, Minucius Felix, Origen, St. Cyprian, Lactantius, and Arnobius.—See Reeve's *Apologies*, in two vols. 8vo. 1716.

† Hence they have not been generally published, but the Lecture is still continued; and 2 vols. of excellent Sermons, lately preached at it, have been published by Mr., now Bishop, Van Mildert.

Christianity. A conspiracy was set on foot, and warmly supported, by not a few of the most distinguished literati and others on the continent of Europe, for the express purpose of banishing the very name of Christianity from the world, unless perhaps in so far as to retain the memory of their merits in suppressing it: but they had scarcely reaped the first fruits of their exertions, when their object was happily discovered by the friends of religion; and notwithstanding all the art, the zeal, the wisdom, and the exertions that were employed for effecting it, this conspiracy has hitherto in a great measure failed, and I doubt not will finally prove abortive; for Christians know who has said, that "the gates of hell shall not prevail against" their religion*.

The writings on both sides are thus characterized by Dr. Doddridge:—"I own," says that able and excellent author, "the defenders of the Gospel have appeared with very different degrees of ability for the work; nor could it be otherwise among such numbers of them: but on the whole, though the patrons of infidelity have been masters of some wit, humour, and address, as well as of a moderate share of learning, and generally much more than a moderate share of assurance; yet so great is the force of truth, that (unless we may except those writers, who have unhappily called for the aid of the civil magistrate in the controversy,) I cannot recollect, that I have seen any defence of the Gospel, which has not, on the whole, been sufficient to establish it, notwithstanding all the sophistical arguments of its most subtle antagonists. This is an observation, which is continually gaining new strength, as new assaults are made upon the Gospel. And I cannot forbear saying, that as if it were by a kind of judicial infatuation, some who have distinguished themselves in the wretched cause of infidelity have been permitted to fall into such gross misrepresentations, such senseless inconsistencies, and such palpable falsehoods, and, in a word, into such a various and malignant superfluity of naughtiness, that to a wise and pious mind they must appear like those venomous creatures which are said to carry an antidote in their bowels against their own poison. A virtuous and well-bred Deist must turn away from some modern pieces of this kind with scorn and abhorrence; and a Christian might almost be tempted to wish, that the books with all their scandals about them, might be transmitted to posterity, lest when they come to live, like the writings of

* See the late Professor Robison's "Proofs of a Conspiracy," or the Abbé Barruel's work on Jacobinism.

some of the ancient heathens, only in those of their learned and pious answerers, it should hardly be credited, that ever the enemies of the Gospel, in such an enlightened age, should be capable of so much impiety and folly *.

COUNTRIES WHERE FOUND, NUMBERS, &c.

The grand subdivisions of the Christian religion are,—the *Greek* and *Eastern Churches*, of which the former is subject to the Patriarch of Constantinople;—the *Church of Rome*, or the *Roman Catholics*, who acknowledge the authority of the Pope;—and the *Protestant* or *Reformed Churches*, whose members reject it.

The Greek and Eastern Churches, including the Armenians, Nestorians, Coptes or Cophts, &c. comprehend all Christians in European and Asiatic Turkey, viz. in Greece, the Grecian Islands, Syria, Armenia, Mesopotamia, Palestine, and Arabia; in Astracan, Casan, Georgia, and Mingrelia; and likewise the Christians in Egypt, Nubia, and Abyssinia; together with almost all those in the Russian empire, both in Europe and Asia.

The Church of Rome is established in Italy, Sardinia, France, Spain, and Portugal, and their dependencies; in many of the states of Germany; and in seven of the Swiss cantons; and comprehends, besides, many Christians in Great Britain, Ireland, and other Protestant countries in Europe, as well as in Asia, America, the West Indies, &c.

The Protestant or Reformed Churches, including the Lutherans, Calvinists, the united Church of England and Ireland, &c. are established, one or other of them, in Great Britain and Ireland, Sweden, Denmark, Norway, many states of Germany, part of Switzerland, &c. Many Christians in Asia also, and in the Asiatic Islands of Ceylon, Java, the Moluccas, &c. and by far the greater part of the Christians in North America, the West Indies, &c. are Protestants.

All the inhabitants of Europe profess the Christian religion, except those who are Jews; about one third of the inhabitants of Turkey, who are Mohammedans; and some of the Laplanders, and others inhabiting the extreme northern parts, who are Pagans.

* Three Sermons on the Evidences of Christianity, pp. 106-7.—These remarks hold equally true in regard to the writings of those who have opposed the Gospel since those sermons were written. Had the learned Doctor lived to see Paine's *Age of Reason*, and some later publications, what, may we suppose, would he have thought or said of those performances?

Although, by the providence of God, Mohammedans and idolaters have been suffered to possess themselves of those places in Asia and Africa, as well as in Greece, where the Christian religion formerly most flourished; yet Christians are still to be found, more or less, in many parts of both those quarters of the world.

In Asia, most part of the empire of Russia, the countries of Circassia and Mingrelia, Georgia, and Mount Libanus, are inhabited only by Christians; who are also to be met with, in great numbers, in every other part of Asiatic Turkey, and in Persia alone to the amount of 200,000, as well as in all the Eastern dominions of Great Britain, France, Spain, Portugal, and Holland.

The professing Christians in our Asiatic territories are said to amount to nearly 800,000, exclusive of the Roman Catholics, who are numerous. Ceylon alone contains about 280,000 nominal Christians, nearly equally divided between both communions. The St. Thomè Christians, on the coast of Malabar, are calculated to amount to 150,000; and the Portuguese Christians on the same coast, to 36,000. Notwithstanding the vicissitudes that Christianity has undergone in China, it still subsists there; but the number of professing Christians spread over all the Chinese empire is not thought to exceed 160,000, while in the kingdom of Ton-quin and Cochinchina they are said to amount to 200,000.

Roman Catholic missionaries have been long and successfully employed in propagating their doctrines in the most distant regions of Asia, and in many of the islands in the Indian seas: and Protestant missionaries of various denominations of Christians, besides those sent out and supported by the venerable Society for promoting Christian Knowledge, the Church Missionary Society, and the London Missionary Society, are now engaged in publishing the important truths of Christianity in the different countries of the East. The London Missionary Society has now in Otaheite also, Eimeo, and some other islands in the Pacific Ocean, about sixteen missionaries, who have laboured there with so much success that the whole population is now professedly Christian*.

In Africa, besides the Christians in Egypt called Coptes or Cophts, and in the kingdoms of Congo and Angola, the islands upon the western coasts are inhabited by Christians, as is also

* See a late work, entitled "The History of the Propagation of Christianity among the Heathen since the Reformation," by Dr. W. Brown; and the "Missionary Register," a periodical work replete with valuable information.

the vast kingdom of Abyssinia. Christians are also numerous in all the dependencies of European powers in Africa; as at Melinda, &c. in Zanguebar; at the Cape of Good Hope, Sierra Leone, &c. &c.

Christianity prevails also throughout all the dominions of Europeans on the large continent of America, as well as in the West Indies, and other American islands; and those Christians that extend farthest north and south, as in Canada and the Portuguese settlements, are Roman Catholics, whose religion is also established in all the American dominions now or lately subject to Spain.

After all, it is a painful truth that Christianity is of very small extent, compared with those many and vast countries overspread with Paganism or Mohammedism; for, by a calculation, ingeniously made by some, it is found that, were the inhabited known world divided into *thirty* parts, *nineteen* of them are still possessed by Pagans, *six* by Jews and Mohammedans, *two* by Christians of the Greek and Eastern Churches, and *three* by those of the Church of Rome and Protestant Communion.

If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than *five* to *twenty-five*, or *one* to *five*. Besides, it was made before New Holland, New Guinea, and various other islands in the Pacific Ocean, were discovered; how much greater, then, must the numerical difference now be between the extent of ground possessed by those enjoying the light of the Gospel, and that inhabited by those who are still groping in the regions of Pagan darkness and the shadow of death!

If we regard the number of inhabitants on the face of the globe, the proportion of Christians to other religionists is not much greater; for, according to a calculation made in a pamphlet, published originally in America, and re-published in London in 1819*, the inhabitants of the world amount to about 800,000,000, and its Christian population to only 200,000,000;—viz. in Asia, 2,000,000; Africa, 3,000,000; Europe, 177,000,000; America, 18,000,000.

That the Christian Religion should still be confined to so small a part of the globe, and yet have enlightened so small a proportion of its inhabitants, seems to be one of those

* This excellent pamphlet, which deserves to be widely circulated and carefully read, is entitled, "The Conversion of the World; or, the Claims of Six Hundred Millions of Heathen, and the Ability and Duty of the Churches respecting them;" by the Rev. Gordon Hall and Rev. S. Newell, American Missionaries at Bombay.

"secret things" which belong unto God, and which exceed our comprehension *. It has doubtless all along had many and very serious obstacles to encounter in its progress; so that its prevalence is clearly a Divine work: and though it may be removed from particular countries or places, it can never be wholly extinguished: nay, history evinces that its motion; on the whole, has been progressive; and there is not only prophetic assurance, but some probable reasons to suppose, that it will go on increasing, and, sooner or later, become universal. The universal establishment of Christ's kingdom is indeed the work of ages, but each age is bound by every tie to labour towards its completion.

The prophecies stand recorded in the Sacred Volume, as pledges to assure us of the final event; and they then only produce in our minds their intended influence, when they excite our most active endeavours to bring that event to pass. Though, therefore, it is not a sufficient objection to the truth of Christianity that it is not universal, it will be a most material objection against our conduct, if we do not try to make it universal, as far as we can; and if we do not endeavour to remove that hindrance to its extension which has arisen from the lives and practice of many of its professors having been marked by more than heathen contempt of religious obligations. It is painful to reflect, yet it is a fact too plain to be doubted, that, notwithstanding the proportion of professing Christians to other religionists throughout the world is so small, yet much smaller is the number of those who are Christians indeed. "I should be thought to advance a paradox," says Mr. Addison†, "should I affirm, that there were more Christians in the world during those times of persecution" (the first three centuries), "than there are at present in these; which we call the flourishing times of

* This, however, can be no serious objection to its truth. See a Sermon by Dr. Gregory Sharpe, Master of the Temple, entitled, "Want of Universality no Objection to the Christian Religion;" where the Doctor proves that our holy religion pervades all countries, though no other religions have any footing wherever ours is established.

† "Evidences of the Christian Religion," sect. ix. chap. 1.—A general view of the progress of Christianity in different countries, from its first promulgation till about the year 1730, may be seen in Fabricius's "*Salutaris Lux Evangelii toti Orbi per Divinam Gratiam exorients*;" or as extracted from that accurate treatise, by Dr. Apthorp, in the 2d vol. of his "*Discourses on Prophecy*." See also a work lately published in 4to. by Mr. H. Pearson, of St. John's College, Oxford, entitled, "*A Dissertation on the Propagation of Christianity in Asia*, in two parts; to which is prefixed, a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation: illustrated by a Chronological Chart."

Christianity. But this will be found an indisputable truth, if we form our calculation upon the opinions which prevailed in those days, that every one who lives in the habitual practice of any voluntary sin, actually cuts himself off from the benefit and profession of Christianity, and, whatever he may call himself, is in reality no Christian, nor ought to be esteemed as such."

May God hasten the period when Christian nations shall be nations of Christians, and when the whole earth shall be filled with the knowledge of the Lord and of his Christ !

THE three grand divisions of the Christian Religion, as now professed, are, according to the order of their first appearance,

1. The GREEK and EASTERN CHURCHES ;
2. The CHURCH of ROME ;
3. The PROTESTANT CHURCHES, SECTS, and DENOMINATIONS.

These, comprising the whole body of professing Christians throughout the world, will be considered in their order. But as it will often happen, in the course of the work, that reference will be made to DOCTRINAL DISTINCTIONS, and to the existing forms of CHURCH GOVERNMENT, it seems to be necessary that I should previously detail the divisions of professing Christians founded on difference of opinion, 1st, as to the *Object of Divine Worship*; 2dly, as to the *Extent of the Blessings derived through the Gospel, and the Means whereby we become the Objects of Divine Favour*; and, 3dly, as to *Modes of Church Government*.

I. Commencing, then, with the differences of opinion as to the *Object of Divine Worship*, the various hypotheses will be treated of in the following order :

1. That of the *Trinitarians* and *Athanasians*; who maintain that the Divine Nature, or a Divine Person, was so united to the human body and soul of Jesus, as to form one person, who is *both truly God and truly man*.

2. That of the *Sabellians*; who hold that Christ is in all respects the same as the Father, only under a different name; or, that the Father, Son, and Holy Ghost are different names for the same Being, the only living and true God.
3. That of the *Arians*; who suppose that a pre-existent created spirit, of a higher or lower degree in the celestial hierarchy, animated the body of Jesus.
4. That of the *Modern Socinians*, or *Socinian Unitarians*; who assert that Jesus of Nazareth is a proper human being, but the greatest of all the Prophets of God.

II. The various opinions as to the *Extent of the Blessings derived through the Gospel, and the Means of obtaining the Divine favour*, will follow, under the titles,

1. Of *Calvinism* and *Calvinists*;
2. Of *Arminianism* and *Arminians*; and,
3. Of *Antinomianism* and *Antinomians*.

III. And the different modes of *Church Government* will be described in the articles immediately succeeding, in the following order;—

1. That of the *Episcopalians*;
2. That of the *Presbyterians*; and,
3. That of the *Independents* and *Congregationalists*.

DOCTRINAL DISTINCTIONS.

TRINITARIANISM, TRINITARIANS, AND ATHANASIANS.

NAMES.

THE term *Trinitarian* is applied to all those that profess to believe the doctrine of the Holy Trinity*, in opposition to Arians and Socinians, who style themselves Unitarians and Anti-Trinitarians.

A great proportion of the Trinitarians receive the creed that goes under the name of Athanasius; and to these only, and not to all Trinitarians, should the term *Athanasian* be applied. The Presbyterians of all descriptions in Scotland, and the Independents and Particular Baptists in England †, with many others both at home and abroad, are Trinitarians, but do not receive the Nicene or the Athanasian Creed, although they hold the substance of the doctrine which those creeds contain. They cannot, therefore, be properly called Athanasians.

Notwithstanding the strongest evidence that is constantly given them to the contrary, the Jews, the Socinians, and others, still insist that Trinitarians destroy the Divine Unity, and worship three Gods, and, of consequence, are *Tritheists*. Some may perhaps have expressed themselves incautiously, or represented the three Persons to be so absolutely distinct, as to be in all respects three different Beings; but *Tritheism* is now expressly disavowed by all writers upon the subject; nor is it applicable to any class of Christians in the present day ‡. Even

* Trinity is not a scriptural term, but was introduced into the church by Theophilus of Antioch, about the year of our Lord 150, to express the union of the three Persons in the Godhead.

† By the Toleration Act, subscription was indeed required of the Dissenting Teachers, in England, to the Apostles', Nicene, and Athanasian Creeds, as received by the Church of England; but from this they are now relieved by 19th of George III.

‡ Some are of opinion, that it may be applied to those who make the Son essentially inferior to the Father, and yet call him God.—That the Son is

Crellius, who has been reckoned the most acute of the Socinians, is candid enough to acknowledge, that they who hold the Trinity are not justly chargeable with believing more Gods than one, because of the *strict unity* which they maintain to subsist in the Divine Essence*.

RISE, HISTORY, &c.

The enemies of the doctrine of the Trinity insist, that it was an invention of the first ages of the church; or, that it was borrowed from the Platonic school. But, in the opinion of its friends, the understanding of man can never be more grossly insulted, than when such people labour to persuade them, that a truth, so awfully sublime as that of the Trinity, could ever be the offspring of human invention; nor, according to them, can history be more violated, than when it is made to assign the origin of this doctrine to Plato †, or to any of the schools of Greece.

“Equally above the boldest flight of human genius to invent, as beyond the most extended limit of human intellect fully to comprehend, is the profound mystery of the ever-blessed Trinity. Through successive ages, it has remained impregnable to all the shafts of impious ridicule, and unshaken by the bolder artillery of blasphemous invective. It is ever in vain that man essays to pierce the unfathomable *arcana* of the skies. By his limited faculties, and superficial ken, the deep things of eternity are not to be scanned. Even among Christians, the Sacred Trinity

subordinate to the Father, is what, says Dr. Eveleigh, “no sound member of the Catholic Church has ever denied.” Yet Christian divines seem to have widely differed as to the nature and extent of this subordination; but most Trinitarians, I believe, maintain, that, with respect to our Lord’s *divinity*, he is in no sense subordinate to the Father. “The subordination of the Son, admitted by Pearson, Bull, Waterland, Bishop Horsley, and others, implies no inferiority in the Divine nature of Christ, but a difference of *order* and *office*.”—*Mr. Gray’s Bump. Lect.* p. 134, Note; where the author refers his readers to “*Defens. Fid. Nicæn. cap. 11.*”; Pearson on the Creed; Waterland on the Athanasian Creed, and Preface to Eight Sermons on the Defence of the Divinity of Christ; Bishop Horsley’s 15th Letter to Priestley; Tertull. *Advers. Prax.* c. 9, 12, 13.”

* See the passage cited in Stillingfleet on “The Sufferings of Christ,” part 2d, near the end, vol. iii. p. 407 of the Bishop’s works, in folio. It is obvious to remark here, that the modern Socinians, now called Unitarians, do not think so favourably of Trinitarians and their doctrine: on the contrary, it is by no means unusual with them to rank together Trinitarianism and transubstantiation, as being no doubt, in their opinion, both entitled to the same degree of incredibility.

† Dr. Cudworth proves, that there were others among the ancient Pagans, besides the Platonists, who had some notion of a Trinity.—See his *Intellectual System*, b. i. c. 4; Hutchinson’s *Trinity of the Gentiles*; Bryant’s *Mythology*, vol. ii. p. 169; and Parkhurst’s *Hebrew Lexicon*, 3d edit. pp. 388-9.

is more properly a subject of belief than of investigation; and every attempt to penetrate into it, farther than God, in his holy word, has expressly revealed, is at best an injudicious, and often a dangerous, effort of mistaken piety. If we extend our eye through the remote region of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorially flourishing in all those Eastern countries where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the angels, the divine heralds of his commands*, &c.

Such is the opinion of one zealous friend of the doctrine of the Trinity; and although some of his brethren may not be disposed to adopt his views on the subject, in their full extent, nor perhaps those of another, equally zealous, who says that "the doctrine of the Trinity, so far from owing its origin to the philosophers of Greece, as infidels and sceptics assert, was the doctrine originally revealed to man; from the beginning, all true believers worshipped 'one God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance†;" yet to all Trinitarians, I believe, it is evident that the devotions of the ancient Church, in the apostolical, and every succeeding age, were paid to every Person of the Trinity. Thus, Polycarp's Doxology is to the whole Trinity; and Justin Martyr declares, that the object of their worship was the whole Trinity‡. To which they add the

* Mr. Maurice's Dissertation on the Oriental Trinities, pp. 39, 40.—Following the leading ideas of Sir William Jones, Mr. Maurice asserts, that there is a perpetual recurrence of Sacred Triad of Deity in the Asiatic mythology; and that the doctrine of a Trinity was promulgated in India, in the Geeta, 1500 years before the birth of Plato: for of that remote date are the Elephanta cavern, and the Indian history of Mahabbaret, in which a Triad of Deity is alluded to and designated. Hence he supposes, that the doctrine of a Trinity was delivered from the ancient Patriarchs, and diffused over the East by the migration and dispersion of their Hebrew posterity.—See also "New Account of the East Indies," by Captain Hamilton, vol. ii. p. 307; Dr. Buchanan's "Star in the East;" Dr. Robertson's History of America, vol. ii. p. 191; Serle's Essay on the Trinity, 3d edit. p. 550; and Simpson's Plea for the Divinity of Jesus, pp. 432—456.

† Mr. William Jones; see his "Life," by Stevens, p. 4. But that the Jews, before our Saviour, as well as many Heathens, believed in a Trinity, see Wolf. Bibl. Hebr. vol. iii. pp. 17, 828, 1142; Witsii Dissertatio de Trin. sec. 24; Bishop Patrick on Levit. xxiii. 40; Grotius De Veritate Relig. Christ. lib. v. cap. 6; Godwin's Moses and Aaron, lib. iv. cap. 8; and Jennings's Jewish Antiquities, vol. ii. p. 231.

‡ Lactant. lib. iv. cap. 16. See also Justin Martyr's First Apology to Antoninus.

testimony of Origen*, who, comparing the practice of Heathens and Christians, says, that "the former, having forsaken the Creator, worshipped the creature; but the latter worshipped and adored no creature, but only *the Father, Son, and Holy Spirit*." Novatian, who flourished about A. D. 240, wrote a treatise on the Trinity, "one of the most regular," says Mr. Milner, "and most accurate, that is to be found among the ancients.—I don't know how to abridge it better, than to refer the reader to the Athanasian Creed. The Trinity in Unity, and the Godhead and manhood of Christ in one Person, are not more plainly to be found in that Creed, than in this contemporary of Cyprian."—"I cannot but further conclude, that the doctrine, usually called Trinitarian, was universal in the Church in those times: Dionysius, Firmilian, Gregory, Theotecnus, seventy bishops, the whole Christian world, were unanimous on this head;—and this unanimity may satisfactorily be traced up to the Apostles†."

Most writers, before the learned Vossius, took it for granted, as the Church of Rome seems to do to this day, that what is called the *Athanasian Creed* was drawn up by Athanasius, bishop of Alexandria, in the fourth century; but it is now the general belief among Protestants that it is not his, but was written originally in Latin, for the use of some part of the Western Church. It is commonly attributed to Vigilius Tapsensis, the African, who lived about the latter end of the fifth century; but Dr. Waterland concludes, from five reasons which he assigns, that "Hilary, bishop of Arles, about the year 430, composed the Exposition of Faith which now bears the name of the Athanasian Creed, for the use of the Gallican clergy, and particularly those of the diocese of Arles‡."

This creed obtained in France about A. D. 850, and was received in Spain and Germany about one hundred or one hundred and eighty years later. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. And we have clear proofs of its having been sung alternately in the churches in Britain in the tenth century. We do not learn, however, that it ever had the sanction of any Council till 1123; nor is it yet fully ascertained how far it is acknowledged by the Greek and Eastern Churches§.

* On Rom. i. See Broughton's Histor. Libr. vol. ii. p. 472.

† Milner's History of the Church of Christ, vol. i. pp. 400, 491, edit. 1810.

‡ See his Crit. Hist. of the Athanasian Creed.

§ It appears to be received in some parts of the Greek Church, particularly in Russia, Servia, Bulgaria, and Constantinople.

For the history of the doctrine of the Trinity itself, the various doctrines propagated relative to it in the early ages after Christ, and the contests which have not ceased to agitate the Church from the third century to the present day, the reader may consult Bishop Bull, particularly his "*Defensio Fidei Nicænæ*;" Dr. William Berriman's "*Historical Account of the Trinitarian Controversy*," in his Sermons at Lady Moyer's Lecture 1725; Dr. Mosheim; and its most able and successful modern defender, Bishop Horsley.

DISTINGUISHING DOCTRINE.

The doctrine of the Trinity, as professed in the Christian Church, is briefly this:—That there is *one* God, in three distinct *persons*,—Father, Son, and Holy Ghost;—the term *person* here characterizing the mode of subsistence in the Divine Essence, which the Greek Fathers called *hypostasis*. The Father, Son, and Holy Ghost, are believed to be three distinct Persons in the Divine Nature, because the holy Scriptures, in speaking of these three, do distinguish them from one another, as we use, in common speech, to distinguish three several persons; and each of these three Persons is affirmed to be God, because the names, properties, and operations of God, are, in Scripture, attributed to each of them. The term *person* is here understood, not as conveying any real idea of the nature of the distinction in the Godhead, but merely as affirming that it exists, and is not confined to a distinction of mere titles and attributes*.

As to the matter of the Athanasian Creed; according to all those that embrace its doctrines, it is a summary of the true orthodox faith, and a condemnation of all heresies, respecting the Object of our faith, both ancient and modern. It describes the Supreme Being as consisting of three Persons, the same in substance, equal in power and glory. The *first* of those three Persons it declares to be *the Father*; the *second* Person is called *the Son*, and is said to be descended from the Father, by an eternal generation of an ineffable and incomprehensible nature in the essence of the Godhead; and *the third* Person is the *Holy Ghost*, derived from the Father and the Son, but not by generation, as the Son is derived from the Father, but by an eternal and incomprehensible procession.

* It certainly does not imply that distinction of nature or being, when applied to this doctrine, which is implied in the use of the term on other occasions; and it is here employed, because language does not admit of a fitter term to express this great article of our faith, implied in the command, "Go, and baptize in the name of the Father," &c.

These three Divine Persons in one nature, are equal in every respect, and identified in every thing, except personality.

Each of them is very and eternal God, as much as the Father himself; and yet, though distinguished in this manner, they do not make three Gods, but one God*.—"The Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity: For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal †."

This creed, however, has unhappily proved a fruitful source of controversy; for, because there are some clauses in it, which threaten damnation to all those who do not give their assent to the doctrines laid down in it, some, even of those who do assent to them, have taken occasion from thence to object to the use of it altogether. Yet, it is not so much from a dislike to these clauses that a great proportion of Trinitarians, viz. the Presbyterians, Independents, &c. have not formally adopted this and the Nicene Creed; as from the difficulty, in their minds, of reconciling some passages in them to the scriptural doctrine of the *eternity* of our Lord's Divine nature, such as "Begotten of the Father before all worlds; begotten, not made;" and of three Persons in one Essence; particularly, "Light of Light, God of God;" as, say they, "there can be no communication of the Divine Essence; no derivation of essence, but of personality only." By following up these expressions far beyond their original design, they further observe, some have fallen into Arianism, even when writing against it.

The Trinitarian system also includes in it the belief of two natures in Jesus Christ, viz. the divine and human, subsisting in one Person.

The doctrine of the Trinity is called a *Mystery*, because we are not able to comprehend the *modus existendi*, or the particular *manner* of the existence of the three Persons in the Divine nature; and because we believe that one and the same God is three, in a sense which we are able neither to express nor to comprehend. But though a doctrine be *above* reason, it does not necessarily follow, Trinitarians observe, that it is *contrary* to reason; and the Divine nature being infinite,

* "Tres non Statu sed Gradu; nec Substantia sed Forma; nec Potestate, sed Specie: Unus autem Substantia, et Unus Status, et Unus Potestatis, quia Unus Deus," &c.—*Tertul. Advers. Prax.* cap. ii.

† *Athanasian Creed*, which may be seen in the Common Prayer Book of the United Church of England and Ireland.

must consequently be above our comprehension. We are not required, say they, to believe any mystery in the matter. It is only the *fact* we are required to believe; and the mystery does not lie in the fact, but in the manner. The fact is plainly revealed; and our reason teaches us, that what God reveals, we are bound to believe, *without reasoning**.

As to the seeming contradiction of an *Unity* in *Trinity*, and *Trinity* in *Unity*—i. e. of *One* being *Three*, and *Three One*—they remark, that it is not affirmed they are One and Three in the same respect;—that the Divine Essence can be but One, and, therefore, there can be no more Gods than One; but because the Scriptures, which assure us of the Unity of the Divine Essence, do likewise with the Father join the Son and Holy Ghost, in the same attributes, operations, and worship, therefore they are capable of number, as to their *relation to each other*, though not as to their *essence*, which is but One.

The three Persons are distinguished, though not divided, one from another; and therefore, though we cannot say that the Godhead of the Son proceedeth from the Godhead of the Father, or the Godhead of the Holy Ghost from the Godhead of the Father and the Son; yet all Trinitarians, who are not of the Greek Church, believe that the Person of the Son proceedeth from the Person of the Father, and the Person of the Holy Ghost from the Person of the Father and the Son.

But, notwithstanding all that is revealed on the subject of the ever-blessed Trinity, (and it must be admitted, on all hands, that enough is revealed for our *necessary* information, in our present state of existence), all Trinitarians are ready to say, with Albertus Magnus, “*Deus cognosci potest, sed non comprehenditur*,” or to allow, that there is still much above our comprehension; and they insist, that whatever may be inexplicable should be charged to the weakness of our understandings, and not to the absurdity of the doctrine itself.

“He,” says Bishop Taylor, “who goes about to speak of the mystery of the Trinity, and does it by words and names of man’s invention, talking of essences, and existences, hypostases and personalities, priorities in co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the *good* man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad, this

* See the article “PROTESTANTISM, AND PROTESTANTS,” below.

man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity*."

Much information on this subject in general may be found in the second volume of Dr. Doddridge's Lectures; and, in Part vii. Prop. 132, a brief account of some of the most celebrated of the opinions among the moderns concerning it, especially of the English writers.

WORSHIP, NUMBERS, AUTHORS PRO AND CON., &c.

While Unitarians address God in the person of the Father only, and Swedenborgians in the person of the Son only, Trinitarians and Athanasians pray to one God in three Persons; and they, in general, look for acceptance, and an answer to their prayers, only through the merits and mediation of Christ†.

Almost all professing Christians, the Sabellians, Swedenborgians, Arians, and Socinians, excepted, believe in the Trinity; but the Greek Church, as will hereafter be shewn‡, differs from other Trinitarians, in maintaining that the Holy Ghost proceeds from the Father *only*, and not from the Father and the Son.

Besides the works already referred to, the following, among many others, may be consulted, in defence of the Trinity and of the Athanasian Creed:—Dr. Allix's "Judgment of the Jewish Church §;" Bishop Pearson "on the Creed;" Dr. Hammond "on the Creeds," in the 1st vol. of his works, fol.; "Vindication of the Trinity, from the works of Tilletson and Stillingfleet;" Bishop Gastrell's "Considerations on the Trinity;" Dr. Waterland's "Importance of the Doctrine of the Holy Trinity asserted ||;" Dr. Ridley and Mr. Wheatley's "Sermons at Lady Moyer's Lecture;" Lloyd's "Vindication of the Athanasian Creed;" Rotherham's "Apology for the Athanasian Creed;" and Mr. Jones's "Catholic Doctrine of the Trinity," in which he has put the

* Bishop Taylor on St. John vii. 17.

† I have said "in general," for it is quite consistent both with the principles and the practice of the members of the Church of Rome, to pray to angels and saints, and to ascribe victory, &c. to particular saints, and especially to the miraculous interposition of the Virgin Mary, "*the Lady of Battles!*"

‡ See that article below.

§ See, in Levi's Letters to Dr. Priestley, the sentiments on this subject of a modern Jew, which are strictly Judaical.

|| In this treatise, the practical nature and tendency of the Trinity are admirably illustrated.

question, whether this doctrine be revealed in Scripture, beyond all further controversy. But, perhaps, none of the moderns have defended the Catholic system more ably than Bishops Bull and Horsley. See also Dean Tucker's "Dispassionate View of the Difficulties of Trinitarian, Arian, and Socinian Systems;" Pike's "Impartial View of the principal Difficulties that affect the Trinitarian or clog the Arian Scheme;" and T. Hartwell Horne's "Scripture Doctrine of the Trinity."

Those who wish to know what has been said by the Anti-Trinitarians, in favour of their respective schemes, may consult the "Poloni Fratres;" Dr. S. Clarke's "Scripture Doctrine of the Trinity;" "The Confessional;" "An Essay on Spirit;" the Writings of Dr. Priestley and Mr. Lindsay; Ben Mordecai's "Apology," 2d ed.*; Mr. Belsham's "Calm Inquiry," &c.

MISCELLANEOUS REMARKS.

The many and great names of those, in all ages of the Church, and both at home and abroad, who have held the opinion that the Christian religion is founded on the belief of a Trinity, ought surely to have due weight with those who feel disposed to deny that foundation, and to ensure to the doctrine their most serious attention and regard; particularly when it is considered how important and interesting it is in the Christian scheme. The Christian Trinity is not a Trinity of principles, like that of the Persian philosophers; it does not consist of mere logical notions, and inadequate conceptions of the Deity, like that of Plato; but it is a Trinity of *subsistences*, or *persons*, joined by an indissoluble union; and, if it be true, "it is no doubt in the highest degree important and interesting†." It is not uncommon to find strenuous advocates for this doctrine, who notwithstanding disbelieve, or explain away, all that the Scriptures teach respecting the depravity of our nature, the atonement made on the cross by the Son of God, and the necessity of regenera-

* The full title of this work is, "The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity, in Seven Letters to Elisha Levi, Merchant of Amsterdam; together with an Eighth Letter on the Generation of Jesus Christ, with Notes and Illustrations. The 2d edit. with Alterations and Additions. By Henry Taylor, Rector of Crawley, and Vicar of Portsmouth;" London, 1784, 2 vols.—"These letters were printed at various times, from 1771 to 1777, in 4to.; they are composed with great learning and ingenuity, and contain the most formidable attack on what is called, the Athanasian system, that is any where to be met with."—*Bishop Watson's Catalogue*, in the last volume of his Tracts.

† So can even Dr. Priestley say. See Dr. Horsley's Letters to him, p. 186.

tion through the sanctifying influence of the Holy Spirit. But I would ask, whether the doctrine itself of the Trinity does not derive much of its importance, and much of its practical application, from those tenets which are thus neglected? When the soul is deeply impressed with a sense of its own corruption, and its utter inability either to free itself from past guilt or to overcome its propensity to evil, it will peculiarly feel the value of an Almighty Saviour to atone for its sins, and of the agency of God's Holy Spirit to create it anew to a life of righteousness. But where there exists no such apprehension of our real state and condition, the doctrine of the Trinity may be believed as a matter of speculation, and even defended with much sincerity and zeal; but it will not, it is feared, affect the heart; it will not make us "walk humbly with God;" it will not render us watchful against temptation, fervent in prayer, serving the Lord, as being "bought with a price;" it will not fill us with love, and joy, and peace in believing, as those for whom, "while yet sinners, Christ died" on the cross.

"Say not," observes the late pious and excellent Bishop Horne, "say not, that the doctrine of the Trinity is a matter of curiosity and amusement only. Our religion is founded upon it: For what is Christianity, but a manifestation of the three Divine Persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three Persons, one God?—If there be no *Son of God*, where is our redemption? If there be no *Holy Spirit*, where is our sanctification? Without both, where is our *salvation*? And if these two persons be any thing less than divine, why are we baptized, equally, in the name of *the Father, and of the Son, and of the Holy Ghost*?—Let no man therefore deceive you: 'This is the true God, and eternal life *.'"

* 1 John v. 26. Sermon on the Trinity in Unity, in the fifth volume of his lordship's Sermons; which see, together with that on the Duty of contending for the Faith, in the same volume. See also an excellent Sermon on the Trinity, in the first volume of the late Mr. Venn of Clapham's Sermons.

SABELLIANISM, AND SABELLIANS.

NAMES.

THE Sabellians were so called from Sabellius, a presbyter, or, according to others, a bishop, of Upper Egypt, who was the founder of the sect. As, from their doctrine, it follows that God the Father suffered, they were hence called, by their adversaries, *Patripassians*; and, as their idea of the Trinity was by some called a Modal Trinity, they have likewise been called *Modalists*. Sabellius having been a disciple of Noëtus, *Noëtians* is another name by which his followers have sometimes been known. And as, from their fears of infringing upon the fundamental doctrine of all true religion, the *unity* of God, they neglected all distinctions of persons, and taught the notion of *one God* with *three names*, they may hence be also considered as a species of *Unitarians*.

RISE, &c.

Sabellius flourished about the middle of the third century, when his doctrine, which seems to be the same as that maintained by Praxeas, the founder of the Patripassians, in the preceding century, began to be known under the persecution of Valerian. It had its rise, and chiefly prevailed, in Ptolemais, or Barce, one of the five cities of Pentapolis, a province of Upper Egypt*; and it seems to have had many followers, for some little time; but its growth was soon checked by the opposition made to it by Dionysius, bishop of Alexandria, and the sentence of condemnation that was pronounced upon its author by Pope Dionysius, in a council held at Rome, A.D. 263.

It was afterwards condemned in a council at Alexandria, A.D. 319. Epiphanius however remarks, that its abettors had spread in considerable numbers throughout Mesopotamia, and in the neighbourhood of Rome; and the circumstance of their baptism having been rejected in a council at Constantinople, A.D. 381, is a proof that the sect was not then extinct. But St. Augustine seems to be of opinion that it had no existence in the beginning of the fifth century†.

* Eusebius's History, lib. vii. cap. 6, &c. Hence it was called "*Damnabilis Pentapolitana Doctrina*."

† Aug. De Hær. c. 4.

And though the adherents of Sabellianism, properly so called, have at no time been numerous in the Church since that period, yet their doctrine has given occasion to, or, at least, modifications of it have subsisted in, various succeeding heresies; and though the epithet "Sabellian," being obnoxious, has not been adopted by any party or individual of late years, the doctrine itself is said to subsist at this day, and even to be gaining ground, among the Johnsonians in England, and the General Baptists in the principality of Wales. The Swedenborgians, also, have been charged with Sabellianism; and I am not yet aware that they have effectually repelled the charge.

DISTINGUISHING TENET.

With regard to the real sentiments of Sabellius, the accounts are various. According to some, he taught, that the Father, Son, and Holy Ghost, were one substance, and one person, with three names; and that, in the Old Testament, the Deity delivered the law as *Father*; in the New Testament dwelt among men as the *Son*, and descended on the Apostles as the *Holy Spirit*: and this is said to be the opinion which gains ground among the General Baptists in Wales. According to Mosheim, his sentiments differed from those of Noëtus, in this, that the latter was of opinion, that the *person* of the Father had assumed the human nature of *Christ*; whereas Sabellius maintained, "that a certain *energy* only proceeded from the Supreme Parent, or a certain *portion* of the divine nature was united to the Son of God, the man Jesus; and he considered, in the same manner, the Holy Ghost as a *portion* of the everlasting Father*."

Others, again, represent his sentiments in a different light; yet all seem to agree, that both he and his followers confounded the three persons of the ever blessed Trinity; and taught, that there is but one person in the Godhead. And, in confirmation of this doctrine, he made use of this comparison;—as man, though composed of body and soul, is but one person, so God, though he is Father, Son, and Holy Ghost, is but one person. Hence the Sabellians reduced the three persons in the Trinity to three *characters* or *relations*, and maintained, that the Word and Holy Spirit are only *virtues*, *emanations*, or *functions*, of the Deity; that he who is in heaven is the Father of all things; that he descended into

* Mosheim's Ecclesiastical History, vol. i. p. 305. Hence, as Dr. Mosheim observes, the Sabellians could not justly be called Patripassians, in the same sense that the Noëtians were so called.

the Virgin, became a child, and was born of her as a Son; and that having accomplished the mystery of our redemption, he diffused himself upon the Apostles in tongues of fire, and was then denominated the *Holy Ghost*. This they explained by resembling God to the sun, the illuminative virtue or quality of which was the *Word* and its warming virtue the *Holy Spirit*. The Word, according to their doctrine, was darted, like a divine ray, to accomplish the work of redemption; and, having reascended to heaven, the influences of the Father were communicated, after a like manner, to the Apostles.

They also attempted to illustrate this mystery by one light kindled by another; by the fountain and stream, and by the stock and branch.

Such are the sentiments which, we are told, have been maintained by the Sabellians. Their hypothesis may be thus briefly stated:—Father, Son, and Holy Spirit, are different names for the same being, the only living and true God; who, as Maker and Governor of the world, is called *Father*; as dwelling in the man Christ Jesus to authenticate his mission, to impart his doctrine, and to perform his miracles, takes the name of *Son*; and as the inspirer of the Apostles, the author of spiritual gifts, and the sanctifier and comforter of Christians, is called *the Holy Spirit*. In this way the distinction of persons in the Godhead is denied, and by this attempt to strip the Almighty of his attribute of incomprehensibility, no doubt the mystery of the Trinity is removed; but then, I ask with Mr. Milner, “what becomes of the Divine Revelation itself?”

In proving the Divinity and *personality* of the Son, and the Holy Ghost against the Sabellians, &c. Trinitarians argue thus:—There is nothing more certain, than that the Christians have always adored Jesus Christ as their God. This is evident from the ancient Apologies, the Acts of the Martyrs, and the testimonies of the heathens themselves, as Pliny's Letter to Trajan,” and the objections of Celsus and Julian the Apostate.

It is moreover certain, that the Christians never worshipped but one God only; so that Jesus Christ is the same God with the Father who created the universe. But it is further certain, that Jesus Christ is the Son of God; and the same cannot be Father and Son, with respect to himself, as Tertullian very well demonstrates against Praxeas; for in this case, what Jesus Christ says of himself, as that he proceeds from the Father, that the Father has sent him, and that he and the Father are one, would be wild and and absurd. It were in

effect to say, I proceed *from myself* — have *sent myself* — and *I and I are one*. Nor can sound reason admit any other interpretation of these, and such like expressions, than that which owns Jesus Christ as a person *distinct from* the Father, though he be the same God.

Again, it is no less certain, that the Holy Ghost proceeds from the Father, and is sent by the Father as well as the Son, but *distinct from* the Son, since it is no where said that he is *the Son* or *begotten*. He is equally named with them in the form of baptism — “Go, &c. and baptize them in the name of the Father, and of the Son, and of the Holy Ghost:” He is therefore a *third person*, but the same God.

AUTHORS PRO AND CON.

Almost all the historians, who give accounts of the ancient heresies, have made particular mention of Sabellius. Novatus, Dionysius Alexandrinus, Athanasius, Epiphanius, Eusebius, and others, wrote against him and his doctrine*; and all the passages of the ancient authors, relating to him, are collected by the learned Christopher Wormius, in his “*Historia Sabelliana*,” 8vo. 1696. In modern times, and on the other hand, the amiable and excellent Dr. Watts is supposed to have become a Sabellian towards the close of his life, and to have then written several pieces in defence of it.

His sentiments, in regard to the Trinity, appear to Dr. Evans to have been, that “the Godhead, the Deity itself, personally distinguished as the Father, was united to the man Christ Jesus: in consequence of which union, or *indwelling* of the Godhead, he became properly God.” This *indwelling* scheme, which has, no doubt, some appearance of Sabellianism, is chiefly founded on Colossians ii. 9, where St. Paul, speaking of Christ, says, “In him dwelleth all the fulness of the Godhead bodily.”

“Mr. Palmer, in his useful edition of Johnson’s *Life of Watts*, observes, that Dr. W. conceived this union to have subsisted before the Saviour’s appearance in the flesh; and that the human soul of Christ existed with the Father from before the foundation of the world: on which ground he maintains the real descent of Christ from heaven to earth, and the whole scene of his humiliation, which he thought in-

* Vide Euseb. Hist. Eccles. lib. vii. cap. 5; Athanas. lib. De Sententia Dionysii; ejusdem Orat. contra Sabellii Gregales; Epiphan. Hæres. 62.

Lucian the Martyr is said to have drawn up a creed in opposition to the Sabellians; and Rufinus observes, that the words *invisible* and *impassible* were added to the creed of Aquileia, in opposition to the Sabellians, who asserted, that the Father was visible and passible in human flesh. — *Ruffin. Expos. in Symbol.* sect. 7.

Why should
he describe
baptism into the
name of Jesus only
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Vide

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Vide

compatible with the common opinion concerning him. Dr. Doddridge is supposed to have been of these sentiments, and also Mr. Benjamin Fawcett, of Kidderminster, who published a valuable piece, entitled, 'Candid Reflections concerning the Doctrine of the Trinity*.'"
Vide

MISCELLANEOUS REMARKS.

Here it may be remarked, in general, that the accounts which are given us of heretics and sectaries, both ancient and modern, should be received with great caution, unless strongly authenticated; and particularly when the representations are transmitted to us by their adversaries, which, in regard to the ancient heretics, is generally the case. Yet, when history furnishes no better materials, it cannot be unfair to exhibit all that we know of them, constantly keeping this caution in our view.

ARIANISM, AND ARIANS.

NAMES.

THE Arians derive their name from Arius, a native of Lybia, in Africa, and a presbyter of Alexandria, who flourished about the year 315.

Arius owned Christ to be God, yet maintained him to be inferior to the Father, even as to his Deity, and his essence to be different from that of the Father; and that he was neither co-eternal nor co-equal with him; also that the Holy Ghost was not God. Thus while the Sabellians confounded the Persons, the Arians divided the Substance. But the modern Arians differ very widely from their predecessors; and the term Arian is now said to be applied to all those who consider Jesus Christ as simply inferior and subordinate to the Father†. That Christ was the Creator of the world, is now

* Dr. Evans's "Sketch," who refers his readers to Dr. Watts' "Last Thoughts on the Trinity," in a pamphlet, printed by the Doctor in 1745, i.e. only three years before his death, and republished by the Rev. Gabriel Watts. A short statement of Dr. Watts' Scheme may also be seen in Dr. Price's Sermons, pp. 93, 4. Dr. W. has also been charged with Socinianism; but the late Mr. S. Palmer has repelled that charge, in his work, entitled "Dr. Watts no Socinian, in Answer to Dr. Lardner's Testimony produced in Mr. Belsham's Memoir of Mr. Lindsey."

† Such an indiscriminate application of the term is, however, by no means correct. See above, p. 38, note ‡.

believed only by a part of the Arians ; but they all maintain, in opposition to the Socinians, that he existed previous to his incarnation, though in his pre-existent state they assign him different degrees of dignity ; and hence they have been divided into three classes, under the appellation of,

1. *Semi-Arians*, whose scheme teaches, that Jesus Christ is in all things equal to the Father, excepting in *necessary existence*, and that he was eternally derived from the Father.

2. *Proper or High Arians*, whose hypothesis seems to differ in little from that of the former, unless that it rejects the worship of Christ, and the personality of the Holy Ghost.

3. *Low Arians*, or, as some of them wish to be called, *Modern Arians*, whose scheme is doubtless of modern invention, and seems to differ in little or nothing from that of the Socinian Unitarians, except in maintaining the *pre-existence of Christ*.

The whole body of Arians now claim the appellation of Unitarians ; but this claim Mr. Belsham will not admit, unless in the case of the members of the last of these classes—the Low-Arians, whom he does not consider as genuine Arians, and permits to pass muster with the Socinian Unitarians of the modern school.

RISE, PROGRESS, AND HISTORY.

From the earliest ages of Christianity to the present day, various have been the doctrines and opinions respecting the Trinity which have prevailed in the Christian Church ; and most of them have regarded the person, natures, offices, or merits of the Redeemer. Doubts respecting his real Divinity seem to have arisen even in the Apostles' days ; yet to them we are indebted for St. John's Gospel ; for it is generally allowed, that he wrote against Ebion and Cerinthus, who took upon them to deny that fundamental and important truth.

“ At first it (Arianism) arose a ‘ little cloud out of the sea, like a man's hand.’ But, in a short time, ‘ the heaven was black with clouds and wind, and there was a great rain *.’ All the Jewish horizon was involved in the gloom. It even spread a deep shade of the darkness over the Christian. Before the end of the first century, this heresy had already infected the Jews very deeply. Before the beginning of the second, it was conveyed by the Jews to the infant church of the Christians.”

* 1 Kings, xviii. 44, 45.

The first Arians that ever existed under the Gospel, were two Jews—and their names have been consigned to an infamous immortality for the fact—Ebion and Cerinthus*.”

But though Arius was not the original author of the principles to which his followers are attached, from his having been, perhaps, the ablest and most zealous advocate for them in the ancient church, their abettors have been known by his name; and the rise of the Arian controversy (as far as he is concerned) is referred, by some, to the year 316, by others to 319, by Baronius to 315, and by Basnage and others to the year 317. *Socrates Scholasticus* gives this account of its origin: “Alexander” (bishop of Alexandria), he says, “discoursing one day too curiously concerning the doctrine of the Trinity in Unity, in the presence of his presbyters and the rest of his clergy, Arius, one of the presbyters, supposed his bishop to advance the doctrine of Sabellius, and, disliking that, he went into an opinion directly opposite †.” Theodoret also says, that Arius took occasion, from things said by Alexander, to raise a disturbance ‡; and Constantine, likewise, in his letter to Alexander and Arius, first blames the former for putting improper questions to his presbyters; and then the latter, for inconsiderately uttering notions that ought to have been buried in silence.

Eusebius, bishop of Nicomedia§, a great favourite of Constantia, sister of the Emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly. It was however condemned, and its followers anathematized by a council at Alexandria, consisting of 100 bishops, in 320, under Alexander, who accused Arius of impiety, and caused him, and several ecclesiastics, of whom two were bishops, to be expelled from the communion of the church||. But, so far from being extinguished, it soon increased still more, and both parties became contentious and refractory; insomuch that, in order to put an end to the disputes, and remedy the disorders which it occasioned, the

* Whitaker's "Origin of Arianism," pp. 411, 412.

† Eccles. Hist. lib. i. cap. 5.

‡ Eccles. Hist. lib. iv. cap. 1.

§ Not the historian, though he also endeavoured to pacify Alexander, and to persuade him to compromise the quarrel. Hence, and on other grounds, he has been accused of not being sound on the Trinity.

|| The two bishops who persisted in adhering to Arianism, and afterwards refused to subscribe the Nicene Creed, when drawn up, were Thomas, bishop of Marmorea, and Secundus, bishop of Ptolemais.

emperor was obliged to assemble the Council of Nice, in Bythinia, (which was the first General Council), where, in the year 325, the doctrine of Arius was again condemned by 318 bishops*. He himself was banished by the emperor to Illyricum, all his books were ordered to be burnt, and capital punishment was denounced against all those who should dare to keep them. But, after all, his doctrine was not yet extinguished; on the contrary, it became the reigning religion, especially in the East. After a few years' banishment, he was recalled to Constantinople †, where he presented the emperor with a confession of his faith, drawn up so artfully that it satisfied him; and the laws that had been enacted against him were repealed. Notwithstanding this, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion; which so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished, A. D. 335. But the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople, where, upon his delivering in a fresh confession of his faith, in terms still less offensive, the emperor ordered Alexander, the bishop of that church, to receive him into his communion, in 336; but, before this order could be put in execution, Arius died a tragical death; the occasion of which, whether by poison or some other violence, has not been fully ascertained ‡.

But the heresy did not die with the heresiarch: his party continued still in great credit at court. Athanasius, indeed, was soon recalled from banishment, and as soon removed again; the Arians being countenanced by the government, and making and deposing bishops as it best served their purposes. They found a protector in Constantius, the son of Constantine, and in several other of his successors, which sometimes occasioned great tumults in the empire §; at other times, the opinions of the Christian world were found to fluctuate in compliance with the changing sentiments of its masters. Each party laboured in turn, more especially the

* The number of bishops assembled out of every region of the Christian world was 328. These, with only five dissentients at first, and but two at last, out of the whole number, drew up and subscribed the celebrated Confession of faith, well known by the name of the "Nicene Creed."

† Some say in 327 or 328, others in 330.

‡ See Dr. M'Laine's note to Dr. Mosheim's Eccles. Hist. vol. i. p. 418.

§ Constantius so far prevailed in spreading Arianism through the empire, that the age in which he lived is commonly called the *Arian Age*; there being only one eminent man, who opposed him at the peril of his life, so that it became a proverb—"Athanasius against the World."

Arians, under the cruel and bigoted Valens, to establish its victory by unjustifiable proceedings against the other.

The first formal persecution of Christians against one another, was in consequence of Arianism, which is said to have done more hurt to the church than all the ten persecutions to which it was exposed by the heathen. The contentions and divisions of those who called themselves Christians, began, in the fourth century, to make them a reproach to the world*.

!!!
The Arian doctrine, which made way for Mohammedism in the East, where it chiefly prevailed, as Socinianism has made way for Popery in Poland, soon branched out into various forms and subdivisions; and Apollinaris, in opposing it, fell into the contrary error of denying the humanity of Christ. The Arians underwent various revolutions, persecuting and oppressed, under succeeding emperors, according to the degree of interest which they had with the civil power, till at length Theodosius the Great exerted every possible effort to suppress and disperse them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals, and into Asia under the Goths; among whom it found a fixed residence, and a peaceful retreat†. Italy, Gaul, and Spain, were also deeply infected with it; and, towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe. However, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian, it sunk almost at once; but it revived again in Italy under the protection of the Lombards in the seventh century, and was not suppressed till about the end of the eighth.

It was again revived in the West by Servetus‡, a native of Spain, who suffered death, in 1553, for a little tract which he published about 1531, against the Trinity, and which gave occasion, after his death, to the forming of a new system of Arianism in Geneva, more subtle and artful than his own, and which did not a little perplex Calvin, who was himself ac-

➤ * Two Arians suffered under the writ "De Hæret. comburendo," so late as in the reign of James I. of England. Happily the use of fire and faggots, as arguments of conversion, are now laid aside, and it is to be hoped they will never be applied to again. This law, however, first made in the reign of Henry IV., was not repealed till the year 1677; when the repeal was moved for by the Duke of York, afterwards James II.—Collier's Ecclesiastical History, vol. II. p. 897.

† Ulphilas, a bishop of the Goths or Getæ, who settled in Walachia, and translated the Bible into the Gothic tongue in the fourth century, was an Arian.

‡ Servetus rather appears to have been a Photinian than an Arian; and he had not, properly speaking, any disciples.

cused of that heresy. From Geneva the new Arians removed into Poland, where they gained considerable ground; but at length degenerated, in a great measure, as has been the case with most Arians since that time, into Socinianism.

Erasmus, it is thought, aimed at reviving Arianism, in his Commentaries on the New Testament*; and the learned Grotius seems to lean that way. Mr. Whiston, the famous astronomer, and translator of Josephus, was one of the first divines who revived this controversy in the beginning of the last century, when it so increased in England as to occasion, in 1721, the interference of the civil power†. He was followed by Dr. Samuel Clarke, the learned translator of Homer, who has been considered as at least a Semi-Arian‡. The Doctor was threatened by the Convocation, and seems to have betrayed more timidity, and less honesty, than Mr. Whiston§. He was also combated by argument; and his principal antagonist was Dr. Waterland, who has been charged, by some, with verging towards Tritheism. Dr. Price, also, an eminent Dissenter, has appeared as an advocate for Arianism more lately, and has taken great pains to explain and defend its principles in his Sermons on the Christian Doctrine. The Arian hypothesis was powerfully supported by Mr. Henry Taylor, in his "Apology of Ben Mordecai," &c.; and perhaps its ablest defender, in the present day, is Mr. Benjamin Carpenter, of Stourbridge in Worcestershire, who

* Yet when reproached, by his adversaries, with Arian interpretations and glosses, Arian tenets, &c., Erasmus's answer was, "Nulla hæresis magis extincta quam Arianorum."

† Bowman's Review of the Doctrines of the Reformation, p. 135.—Mr. W. was opposed and refuted by the Earl of Nottingham, and also by Thirlby, then only twenty-two years old.

I am not aware when Arianism made its first appearance in Britain; but that it prevailed in England soon after the Reformation, appears from Strype, who, speaking of the transactions of 1550, remarks, that "Arianism now shewed itself so openly, and was in such danger of spreading farther, that it was thought necessary to suppress it, by using more rugged methods than seemed agreeable to the merciful principles of the profession of the Gospel."—*Ecclesiastical Memoirs*, vol. ii. p. 214.

Accordingly we find the following Injunction, or course of discipline, issued by the Archbishops and Bishops in 1560: "That incorrigible Arians, Pelagians, or Freewill-men, be sent into some one castle in North Wales, or Wallingford, and there to live of their own labour and exercise; and none other be suffered to resort unto them but their keepers, until they be found to repent of their errors."

Arianism was then a general name for every opinion that opposed the Divinity of Christ.

‡ The sum of his doctrine may be seen in Nelson's Life of Bishop Bull, p. 324, &c.

§ These two were soon followed by Pierce and Hallet, Presbyterians in England.

has once more directed the attention of the public to the Arian doctrine, after it had seemed to slumber for upwards of twenty years.

vid.

In Dr. Cave's "Life of Athanasius," may be found a true account of the spirit and practices of the first Arians. The history of their sect has been detailed at large by Maimbourg, and more faithfully by Tillemont. See Mr. Whitaker's "Origin of Arianism disclosed," and a pamphlet entitled, "An Account of all the considerable Books and Pamphlets that have been written, on either side, in the Controversy concerning the Trinity, from the year 1712; in which is also contained, An Account of the Pamphlets written this last year on each side by the Dissenters, to the end of the year 1719:" published at London 1720.—See also a "History of Arianism," in Dr. Jortin's Works, and its progress in Britain and Ireland, in Messrs. Bogue and Bennett's "History of the Dissenters."

DISTINGUISHING TENETS.

It can answer no good purpose to enlarge on this head, for Mosheim has well remarked that "none of the ancient writers have given a complete and coherent system of those religious tenets which were really held by Arius and his followers*." This at least we know for certain, that they owned Christ to be God in a subordinate sense, and considered his death to be a propitiation for sin.

The Semi-Arians agreed with the Arians in rejecting the word *ὁμοούσιος*: but differed from them in carrying the perfections and the dignity of the Son higher than the Arians did, and in affirming that he was *ὁμοιούσιος*, of like substance, and like to his Father in all things.

I therefore proceed to lay before the reader the three different hypotheses of the present day, beginning with that of—

1. The Semi-Arians.

"This hypothesis maintains that the Son of God is the eternal voluntary production of the Father's power: that he derived his existence from the Supreme Being in an incomprehensible manner, different from and superior to all created existence; that he possesses all communicable attributes, and is equal to the Father himself in all things excepting necessary existence; that he is the delegate of God in the creation and government of the universe, and the medium of all the moral dispensations of God to mankind; that he appeared under the name and character of Jehovah to the patriarchs,

* Mosheim, vol. i. p. 216.

and gave out the law to Moses at Mount Sinai : and finally, that it was this glorious Spirit which animated the body of Jesus. 167

"In favour of this hypothesis it has been alleged,

"That the Scriptures ascribe all divine attributes to the Son, excepting self-existence, which is necessarily incommunicable :

"That eternity itself is predicated of the Son ; and that an eternal derivation of existence involves no contradiction. For if God has been eternally omnipotent, he might from eternity exercise the power he possesses. To deny this would be a contradiction in terms : ?

"That the Logos is repeatedly and expressly called God, and is represented as the Creator, Preserver, and Governor of all derived beings without exception. 'Without him was not any thing made which was made :'

"That he is every where represented as deriving his existence from, and acting in subordination to, the Father : That, nevertheless, he is never expressly called a creature, nor represented as having been made out of nothing ; nor is it any where said that there was a time when the Son did not exist, as the Arians positively teach :

"It is particularly insisted upon, that he is called 'only-begotten,' which implies a mode of derivation peculiar to the Son, different from and far superior to the mode in which creatures in general are brought into existence. }

"Finally, it is strenuously insisted upon, that this doctrine was held by all the anti-Nicene fathers, who, while they earnestly plead for the pre-existence, voluntary derivation, and entire subordination of the Son, peremptorily deny him to be a created being ; nor would they allow that there ever was a time when he did not exist. And indeed the great alarm which was universally excited when this doctrine was first published by Arius, proves almost to demonstration that the hypothesis of a Logos created out of nothing was perfectly novel, and unheard of before. 168

"The principal and eminently learned advocates of this hypothesis of an eternally-derived but uncreated Logos, are Dr. Samuel Clarke, the rector of St. James's, and Dr. Daniel Scott*." ?

2. *The Proper or High Arian Hypothesis.*

"This hypothesis maintains that the Son of God, who is also called the Logos, is a creature made out of nothing.

inferior to the Father, and in all respects dependent upon him and subject to him: that the Logos was the instrument of God, some say, in the creation of all things, others in the formation of this world from matter already created by God; some add, of this planetary system; and some, of all worlds and systems: and that he is the Maker of angels and arch-angels, and of the whole material and intellectual universe.

"But whether he performed these works by his own power, and according to the dictates of his own intellect and will, or whether he was merely the passive instrument of the Supreme Being, acting entirely under his direction in all things, is a question which does not seem to have been thoroughly examined and discussed, and concerning which no determinate opinion has been formed.

"It is likewise maintained that to this great Being is delegated the administration of providence, that he upholds all things by the word of his power, and that by him all things consist, the whole created universe being sustained by his energy. Also, that he was the medium of the Divine dispensations to the Patriarchs and to the Jews, appearing, as most of the supporters of the Arian hypothesis assert, though some deny it, to Abraham and to his chosen descendants under the name and character of Jehovah, the angel and representative of the Supreme.

"This glorious Spirit is supposed to have animated the body of Christ; and it is asserted, that during his incarnation and personal residence in this world, his attributes were in a considerable degree quiescent or suspended: but it is not positively decided whether he retained the consciousness of having existed in a former and more exalted state, or whether he performed miracles by his own power, or at the suggestion and by the power of the Father; the advocates for this system being commonly inconsistent not only with each other, but with themselves, upon this subject, in consequence of not having paid sufficient attention to it, and of not having made up their minds about it.

"This glorious Spirit is represented as having descended into this world not solely to instruct men in moral and religious truth, and to excite them to virtuous practice; nor merely to reveal the doctrine of eternal life, and to exhibit a proof and pattern in his own person of a resurrection from the dead; but to accomplish certain purposes by his sufferings and death, which could not have been effected by the humiliation and sufferings of any inferior being. In this view the death of Christ is sometimes described by the advocates for this

hypothesis as an atonement for sin, as a satisfaction to the justice of God, as an affecting exhibition of the evil and demerit of sin, and of the displeasure of God against it, or as a most highly meritorious act of filial obedience.

“The Arians further maintain, that after the resurrection and ascension of Christ, he resumed the dignity and authority of which he had divested himself during the period of his incarnation, was reinstated in his office of Governor of the world, and invested with the government of the church; that he now sustains the character of High Priest and Intercessor; that he conducts the affairs of the world in subserviency to the interests of the church; that he exercises a special guardianship over every individual Christian; that he reigns over the living and the dead; that at the appointed season he shall return to raise the dead, to judge the world, and to assign to the righteous and to the wicked their respective states of happiness or misery; and finally, that, after this grand transaction, he is to resign the mediatorial kingdom to the Father.

“Till lately, it was the uniform and, indeed, consistent doctrine of those who held the Arian hypothesis, that Christ is the proper object of adoration and invocation, and religious addresses to Jesus were not uncommon; but this practice seems now to be very generally abandoned.

“Arian divines have usually been advocates for the proper personality of the Holy Spirit, who is commonly represented by them as inferior to the Son, but superior to all other creatures, and as acting in subordination to the Logos in the economy of redemption. But this doctrine is now very generally given up; and the Holy Spirit is regarded by almost all learned Christians, who are not Trinitarians, merely as a divine energy.

“The following are the principal arguments in favour of the proper Arian hypothesis:—

“That it is perfectly agreeable to the analogy of nature that one being should be made the instrument of communicating existence and happiness to other beings, and that God usually conducts his dispensations towards his creatures, by the intervention of subordinate agents:

“That it is expressly taught in the Christian Scriptures that Christ existed with the Father before the world began; and particularly that it is affirmed of him, and of no other prophet, that he came down from heaven:

“That there are many passages in the New Testament which teach that the Logos, the Son of God, was the Maker,

the Supporter, the Governor, and the Redeemer of the world; that it is his office to administer the affairs of the church; and that he is appointed to raise the dead, and to judge all mankind according to their works:

“That these great works and this high authority do not necessarily infer the supreme Divinity of the author or possessor of them, is evident from the express declaration of Jesus, that his Father is greater than he; that he is inferior to the Father in knowledge, in power, and in goodness; also, that he is derived from, and is wholly dependent upon, the Supreme Being for his existence, and for all his powers:

“That the doctrine which the Arians hold concerning the important design of the death of Christ, is confirmed by numerous passages in the Scriptures, especially of the New Testament, in which that event is represented as fulfilling purposes under the Divine government beyond that of any human being, and as being the great antitype of the expiatory sacrifices of the Levitical Law.

“The Arians also observe, that titles and characters are ascribed to Christ; that regards are claimed by him, and homage is paid to him, which would be highly improper and unbecoming if he were only an exalted man:

“That there was a peculiar propriety in appointing the same glorious person to be the Redeemer of the world, and the final Judge of all mankind, who was the original Maker and Governor of the world, and the medium of all the former dispensations of God to the human race. This supposed harmony of the Divine dispensations is represented by the friends of the Arian hypothesis as a strong presumptive argument in its favour.

“Finally, it is maintained, that the great dignity and authority of Jesus Christ on the one hand, and his derivation from, and entire dependence upon, the Father on the other, was the prevailing doctrine of the first and purest ages of the Christian church*.”

3. The Low Arian Scheme.

“This hypothesis maintains that the soul which animated the body of Jesus was a pre-existent spirit, but of what order or degree of the celestial hierarchy is not known. It is however denied that he had any concern in the formation of the world, or in the administration of providence antecedent to his supposed incarnation. It is maintained, that in consequence of his sufferings and death he is now advanced to great

* Belsham's "Calm Inquiry," p. 315.

personal dignity and authority, and that he will hereafter appear to raise the dead and to judge the world. The Low Arians in general deny that the death of Christ was a satisfaction for the sins of men; and some of them maintain that he died only as a martyr and an example, and that his death is an expiation for sin solely as being a means of virtue: while others use language upon this subject which seems to imply that this event had some mysterious design, and answered some purposes under the Divine government which they do not, or cannot, explain.

"They are unanimous in rejecting the worship of Christ, and the personal existence of the Holy Spirit.

"This denomination of Christians is, in the strictest sense, Unitarian: they ascribe neither attributes, nor works, nor honours to Christ, which reason and revelation appropriate to God; and they differ from other Unitarians solely, or chiefly, in assigning an earlier date to the existence of Jesus.

"The Low Arian hypothesis is founded upon a literal acceptance of those texts in which Jesus is said to have descended from heaven, while, at the same time, a figurative sense is annexed to those passages which are by the great body of Christians understood to represent him as the Creator, or Former, the Supporter and Governor of the world, and the medium of all the moral dispensations of God to mankind.

"This hypothesis is improperly called Arian, having no affinity with the true Arian scheme in any article but the comparatively unimportant one, of the pre-existence of Christ. In all other respects it coincides with proper Unitarianism. And to the title of Unitarians the advocates of simple pre-existence, however erroneous in this particular, have an unquestionable right.

"This hypothesis has been embraced by many learned and respectable individuals; but it has not yet found a learned public advocate *"—and is indeed a novelty in the history of the church.

I shall only further remark, under this head, that in their Doxologies, the Arians, of all classes, ascribe "Glory to the Father, through the Son;" and that they may be ranked, in general, among those who favour the Arminian scheme.

From the account given by Athanasius, the Abbè Fleury has made a collection of the Arian Confessions of Faith; and it is worthy of notice, that from A.D. 335, to A.D. 361, the

* Belsham's "Calm Inquiry," p. 313.

friends of Arianism had drawn up not less than sixteen different creeds, and after all would abide by none of them: and I am not aware that they have had, to this day, any stated creed.

That adopted by Mr. B. Carpenter, in his Liturgy, p. 50., "to be said by the minister and people," wants three articles, and is as follows:

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who taught us the way of God in truth, and set us an example that we should follow his steps: who died for our sins, according to the Scriptures, and the third day rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge both the living and the dead. I believe in the Holy Spirit,—in the forgiveness of sins upon repentance,—in the necessity of a holy and religious life,—in the resurrection of the dead—and in a future state of rewards and punishments; and I believe that, in every nation, he that feareth God and worketh righteousness, is accepted with him."

Dr. Macey published a translation of the New Testament, on the Arian plan, which may be seen, together with Dr. Twells's "Critical Examination" of it, in 4 vols. 8vo. 1729. And for that description of Arianism which is most recent, see the Correspondence between Dr. Price and Dr. Priestley; Dr. Price's Sermons on the Christian Doctrine; Ben Moreau's Letters, which are the grand text-book of modern Arians; and Mr. Benjamin Carpenter's Lectures on the Works of Creation, and the Doctrines of Revelation, 2 vols. 8vo.

WORSHIP.

The first Arians were accused of idolatry, for worshipping him whom they accounted a creature; and the more modern Arians, in order to evade this accusation, have framed a distinction between supreme and inferior worship*; but this, like the Roman Catholic distinction of *Latreia* and *Doulia*, does not appear to others to have any foundation in Scripture†.

Whiston, Clarke, Emlyn, Chandler, Benson, Pierce, and Grove, in short all the most eminent Arians, whether churchmen or dissenters, have been worshippers of Christ; but we are now told, that, "since the publications of Dr. Price," the Arians "seem to have abandoned the worship of Jesus Christ,"

* See Emlyn's Vindication of the Worship of Christ.

† See Rom. i. 26; Gal. iv. 8, &c.

notwithstanding they still continue to believe that he is the Maker, Supporter, and Governor of the world, and the immediate dispenser of all things pertaining both to life and godliness*.

But though Dr. Clarke continued to join in the worship of the Church of England, and even to take an active part in it, he thought he saw the necessity of reforming her liturgy; and accordingly, a short time before his death, he himself made and proposed some striking alterations, chiefly in the devotional parts, and with respect to the Object of worship.

All those passages, in which the Son and the Holy Ghost are called God, or divine worship ascribed to either of them, he took the liberty of striking out, or of changing them so as to direct the worship to God the Father. The title prefixed to this work, which I believe was never published, but may be seen in the British Museum, where it was lodged by his son, Mr. Clarke, was, "Amendments, humbly proposed to the Consideration of those in Authority, of the Book of Common Prayer," &c. I am not aware that the Common Prayer, with these alterations, has been used in any congregation of Arians; but it, or something on the same plan, seems to be loudly called for by Arians and Unitarians, both in and out of the Church; and it forms the ground-work of the liturgy used since 1774 in the Unitarian Chapel, Essex Street, Strand †.

Mr. B. Carpenter, in 1793, published, for the use of his congregation at Stourbridge, "A Liturgy, containing Forms of Devotion for each Sunday in the Month, with an Office for Baptism," &c.; which, he says, was "chiefly compiled from the Sacred Scriptures, the Book of Common Prayer, and other liturgies." Whatever may be the practice in other Arian congregations, it appears, from the excellent address prefixed to this compilation, that a liturgy of any sort was then a novelty in Mr. C.'s congregation, although its members had adopted the practice of *standing* whilst they sing the praises of God, of *kneeling* whilst they join in the prayers which are offered up, "of public instead of private baptism, and of

* Mr. Belsham's Letters upon Arianism, &c., pp. 31, 79. "Though, among other things, he (Dr. Price) differed from me with respect to the person of Christ, no man laid more stress than he did on his being a creature of God, equally with ourselves, and no more an object of worship than any other creature whatever."—Dr. Priestley's Discourse on the Death of Dr. Price, p. 25.

† A list of what Dr. Clarke conceived to be the exceptionable parts, with respect to the object of worship, may be seen in Mr. Lindsey's "Apology for resigning the Vicarage of Catterick Yorkshire," p. 185, &c.; or in the same author's "Conversations on Christian Idolatry," p. 136, &c.

having the Lord's Supper administered every month."—Mr. C.'s object, in drawing up this liturgy, seems to have been very comprehensive, for he wished to render it "unexceptionable to Christians of all persuasions!" Of course, it retains but little resemblance of the Book of Common Prayer. In his advertisement, also prefixed to it, Mr. C. remarks, that, "as we have no divine precept" for addressing *prayer* to Christ*, "I think it right, in our public worship, to pray to the Father only, in the name of Christ. But, as praise is certainly ascribed to him in the Scriptures, and as love to Christ is made an essential branch of his religion, I cannot but think we are justified in addressing him with hymns of praise and thanksgiving."

Accordingly, hymns of praise are here addressed to the Redeemer at the celebration of the Lord's Supper, &c.

In the beginning of the Litany, which is here transferred from the morning to the afternoon service, the joint invocation of the three Persons of the Trinity is left out, and the *second* and *third* invocations, or addresses, are to the Father, and are thus expressed:—"Through the intercession of thy well-beloved Son, our Redeemer, have mercy upon us miserable sinners"—"By the direction and assistance of thy Holy Spirit, have mercy," &c.

Besides the office for Baptism, mentioned in the title page, there is one for the Lord's Supper, and another for the Burial of the Dead. The child is baptized "into the name of the Father, the Son, and the Holy Spirit;" and in the administration of the Lord's Supper, I do not find any thing that can be called a prayer of Consecration, of Oblation, or of Invocation."

PRESENT STATE, AUTHORS PRO AND CON., &c.

Compared with what Arianism has been, what we now hear of it is but a faint echo, and daily growing fainter and fainter. Most of those who now set out with Arianism, seem not satisfied with it, but, with the great Mr. Chillingworth, slide down the precipice into Socinianism below. "The Arian opinions," says an author who was himself a professed Arian, and who, as such, has a peculiar claim to our confidence on this point, "are at present upon the decline, many Unitarian Christians tending fast to the doctrine of Socinus†."

* On the other hand, see Bishop Horne's Sermon on "Christ's being the Object of Religious Adoration."

† Dr. Kippis, in the New Biog. Brit. vol. iii. p. 623. The Doctor himself is said to have become a Socinian long before his death. Dr. Priestley

The English Presbyterians, from whom the ranks of the Arians were chiefly supplied, are rapidly disappearing; and Arianism also seems to be hastening off the stage. Socinianism having swallowed up nearly the whole of this body, it will probably ere long receive the mutilated remains. And it will be well if they rest satisfied with *rational Christianity*, or with any thing short of renouncing the Christian name. et,

"There are only three stages of declension from Christianity into Deism. Mr. Whiston shewed himself very ready for the second, when he dared to charge the Scriptures of God with weakness and with absurdity. Mr. Chillingworth had finished two of them, when he died; and was ready, I fear, for the third. Chubb, too, whose name was formerly of some notoriety in the lists of infidel fame, but is nearly lost and forgotten in the crowds upon the rolls at present, was first an Arian, then a Socinian, and finally a Deist. Morgan also, another phantom of unbelief, that once stalked about formidable in its nothingness, was a Presbyterian minister, who commenced an Arian, and concluded an infidel*."

Dr. Sykes, in his "Case of Subscription," undertook to hold up the credit of Arian subscription to Trinitarian Articles, against Dr. Waterland, who, for that subscription, charged the Arians with fraud and prevarication†. And since the middle of last century, the question concerning the Divinity of our blessed Lord has afforded matter for repeated and almost perpetual discussion. As it would be difficult, and indeed needless, to enumerate all the works that have appeared upon the subject, it may be sufficient that the most considerable part of them be mentioned here, and with reference, as far as may be, to the different periods and aspects of the controversy. "Those who disputed the supreme Godhead of Christ, were, for a time, chiefly of the Arian persuasion. This was the case with Mr. Hopkins, a clergyman in Sussex, who published; without his name, 'An Appeal to the Common Sense of all Christian People, concerning an important Point of Doctrine, imposed upon their Consciences by the Authority of Church Government; and in particular to the Members of the Church of England.' In opposition to this work was printed 'A sincere Christian's Answer to the Appeal to the Common Sense of all Christian People; in a Letter to the Appellant:'

also acknowledges, that "it is very common, at this day, for persons to pass from Athanasianism to Arianism, and then from Arianism to proper Unitarianism."—*History of Early Opinions*, &c. vol. iv. pp. 235, 236. vide

* Whitaker's Origin of Arianism, p. 498.

† See his "Case of Arian Subscription," and the Supplement to it.

by the Reverend Thomas M'Donnell, D. D.—Mr. Hopkins's treatise gave occasion, we believe, to two or three other pieces in support of the common doctrine of the Trinity."

"The next important publication of the Arian kind, was the 'Essay on Spirit,' ascribed to Dr. Robert Clayton, bishop of Clogher, and which was the beginning of a considerable controversy. The productions of the bishop's antagonists were as follow:—'A Letter to the Right Reverend the Lord Bishop of Clogher, occasioned by his Lordship's Essay on Spirit;' 'A Dissertation on the Scripture Expressions, the Angel of the Lord, and the Angel of Jesus Christ; containing a full Answer to a late Essay on Spirit;' 'An effectual and easy Demonstration, from Principles purely philosophical, of the Truth of the sacred, eternal, co-equal, Trinity of the Godhead;' by the Reverend John Kirkby.—'A second Letter to the Bishop of Clogher;' 'An Answer to the Essay on Spirit;' by Thomas Knowles, M. A.—'A full Answer to the Essay on Spirit.' The writer of this tract was the Reverend Mr. William Jones, who hath appeared since, upon various occasions, as a zealous advocate for the Trinity.—'The Negative on that Question, Whether is the Archangel Michael our Saviour? examined and defended;' by Sayer Rudd, M. D.—'A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet;' 'A second Vindication.' These two pieces were written by the late Dr. Randolph.—'The holy scriptural Doctrines of the Divine Trinity in essential Unity, and of the Godhead of Jesus Christ;' by John Scott, D. D.—'An Essay towards an Answer to a Book, entitled, an Essay on Spirit;' by Dr. M'Donnell. 'A short Vindication;' by the same author.

"On the bishop's side of the question appeared, 'A Sequel to the Essay on Spirit;' by Mr. Hopkins above mentioned:—'The Doctrine of the Trinity, as usually explained, inconsistent with Scripture and Reason;' 'A Defence of the Essay on Spirit;' and 'A plain and proper Answer to the Question, Why does not the Bishop of Clogher resign his Preferments?' The last two tracts are supposed to have been the productions of Dr. Clayton himself.—In this controversy, the books of principal importance were, on the one side, Mr. Hopkins's 'Sequel;' and, on the other side, Dr. Randolph's 'Vindications.'

"A more recent vindicator of the Arian hypothesis, was Mr. Henry Taylor, in his 'Apology of Benjamin Ben Mordecai to his Friends for embracing Christianity;' to whom may be added Dr. Harwood, in his 'Five Dissertations;' in the

first of which he opposes the Athanasian doctrine, and in the second the Socinian scheme. Dr. Price does the same, with regard to both these schemes, in his 'Sermons on the Christian Doctrine.' 'A Defence of the Arian Hypothesis' may likewise be seen in the fourth volume of the 'Theological Repository,' pp. 153—163; and in Mr. Cornish's tract on the 'Pre-existence of Christ*.'

MISCELLANEOUS REMARKS.

According to Trinitarians, it is hard to say which of the two is the most unreasonable and unscriptural:—Socinianism, which never considers Christ as any thing but a mere man; or Arianism, which never looks upon him as any thing but a supposititious God, "a deified creature, a visible and inferior Jehovah." (H. Taylor.) Between these two, in their opinion, lies the true Christian faith; which, as it allows him to be perfect God and perfect man, is never offended, or put to its shifts, by any thing that the Scripture may have said about him, in either capacity. And the doctrine of his Divinity, they insist, rests on the evidence of prophecy and miracles, Christ's testimony of himself, and the belief of his Apostles.

* Dr. Kippis's Note to Dr. Doddridge's Lectures, vol. ii. pp. 171, 172. To the above may be added, Mr. Tomkins's "Jesus Christ the Mediator," and, since Dr. Kippis's death, Mr. Carpenter's Lectures, lately printed; both of them on the Arian side; together with Mr. Belsham's (an Unitarian) Answer to this last work, in his Letters upon Arianism, &c.

Mr. Job Orton, the learned and pious author of the Life of Doddridge, &c. is said to have become an Arian some time before his death; though he never wrote any thing expressly on the subject of the Trinity. And the Works of Mr. Thomas Emllyn, repeatedly mentioned above, who was a native of Stamford, but for a long time a Dissenting minister in Dublin, where he suffered much on the score of heterodoxy, were published in 3 vols. 8vo. by his son, Mr. Sallom Emllyn, an eminent counsellor, with *vide* Memoirs of the Author, who died in 1741.

UNITARIANISM, AND SOCINIAN UNITARIANS.

NAMES.

THE sect from which the one now to be considered is derived, received the name of *Socinians*, from Lælius and Faustus Socinus, uncle and nephew, of Sienna in Tuscany, who both taught the same doctrines; but the latter, who died in Poland in 1604, is generally considered its founder.

Their successors, however, in this country, being strenuous advocates for the Divine Unity, have generally claimed the appellation of *Unitarians*, as more descriptive of their tenets than that of Socinians, since they do not now subscribe to all the doctrines of Socinus, nor allow that theirs are derived from him. Their brethren in Transylvania also, where they are most numerous on the continent of Europe, are now equally strenuous for the name of Unitarians. But, although they claim this designation, it is not admitted by others, because they claim it as contrasted with that of Trinitarians. It does not distinguish them from Jews, Mohammedans, or Deists, for all these acknowledge only one person in the Divine Essence: nor can they lay any peculiar claim to it among professing Christians, for it confounds them with Sabellians and Swedenborgians, who likewise admit only one person; and with Arians, and even with Trinitarians, who are equally strenuous for the Divine Unity, and maintain, as well as they, "that there is none other God but one." (1 Cor. viii. 4.) *They have always maintained that there is but one God.*

As they are zealous advocates for the *simple humanity* of Christ, or insist, that our Saviour is merely a human being, some of them have taken the name of *Humanitarians*: but even to this they can have no particular claim, for all other professing Christians acknowledge his humanity; though they do not hold it in the same exclusive sense of the word for which the members of this sect contend. And much less can they have any just claim to the name of *Rational Christians*,—a name which must have been assumed for reasons not very complimentary to the members of other Christian denominations.

It is therefore desirable that they should be distinguished by some other name than any of those, which none "who call themselves Christians" seem to have been ever disposed to

relinquish*. In the mean time, that here adopted appears to be the most appropriate; nor do I foresee that any serious objections can be made to it.

RISE, PROGRESS, AND HISTORY.

It is difficult to trace the origin of this denomination.—Some are inclined to think, that the doctrine by which its members are chiefly distinguished, was first maintained by the heretic Ebion and his followers, in the first century: others date its origin from Paul of Samoseta, bishop of Antioch about the middle of the third century, and Artemon, his contemporary: while others bring it down to Photinus, the author of the sect of heretics that took his name, about the middle of the fourth century.

They themselves lay claim to a very high antiquity, and not only think that Dr. Priestley has established, beyond all dispute†, that “the great body of primitive Christians, both Jews and Gentiles, for the two first centuries and upwards, were Unitarians, and believers in the simple humanity of Jesus Christ;” but even venture to say, “that there is no such thing as a Trinitarian Christian mentioned, or supposed, in the New Testament; all there named being perfect Unitarians,—the blessed Jesus himself, his apostles, and all his followers‡.”

On the other hand, a very able, diligent, and impartial inquirer into ecclesiastical antiquity, has assured us that “the general body of Christians in the second century held the proper Deity of Jesus Christ: they believed that this was a part of Old Testament revelation; and they looked on a small number, who held his mere humanity, to be men who preferred human teachers to divine §.”

* The reader is particularly referred, on this head, to the 2d volume of the learned Dr. (and now Most Rev. Archbishop) Magee's Discourses on the Atonement, p. 816, &c.—“Unitarian, it is manifest by their own confession, no more discriminates” this peculiar class, “than the word Christian discriminates any of the particular description of the believers, who call themselves after the name of Christ.” *Ibid.* p. 823, note; where the author expresses his determination to reject the use of the name in question, in consequence of their having “confessed the dishonest use they mean to make of it.”

† In his History of Early Opinions concerning Christ.

‡ Mr. Lindsey's Conversations on Christian Idolatry, 1792, p. 29. See also Mr. Belsham's bold assertion, in his Letters upon Arianism, &c. pp. 25, 26, and his Calm Inquiry, edit. 1817, p. 298. And yet it is admitted, by both Dr. Priestley and Mr. Belsham, that the Clementine Homilies are almost the only Unitarian treatise of ecclesiastical antiquity now extant. See the Appendix to Dr. P.'s History of Early Opinions, vol. iv. p. 391.

§ Milner's History of the Church of Christ, vol. i. p. 198, edit. 1810.

“ It does not appear that Jesus was at all conscious of the honour and dignity for which he was intended till after his baptism, when the Holy Spirit was communicated to him in a visible symbol, and when he was miraculously announced as the beloved Son of God, that is, as the great Prophet or Messiah whom the Jews had been taught to expect; after which, in the course of his public ministry, he occasionally spoke of himself as the Son of Man and the Son of God.

“ After his baptism, it is generally believed by the Unitarians, that he spent some time in the wilderness, where he was fully instructed in the nature of his mission, and invested with voluntary miraculous powers, which, by the visionary scene of his temptation, he was instructed to exercise, not for any personal advantage, but solely for the purposes of his mission. Many, however, conceive that Jesus never performed a miracle but when he was prompted to it by a Divine impulse. It has been maintained by some learned men, that during the period of his residence in the wilderness Jesus was favoured with Divine visions, in which, like the Apostle Paul (2 Cor. xii.), he apprehended himself to be transported into heaven; and that the language which he uses concerning his descent from heaven is to be explained by this hypothesis: but the generality of Unitarians interpret these expressions of his Divine commission only, and the perfect knowledge with which he was favoured, above all other prophets, of the will of God concerning the moral state of men, and the new dispensation which he was appointed to introduce.

“ The Unitarians generally believe that Jesus, having exercised his public ministry for the space of a year, and perhaps a little more, suffered death publicly upon the cross, not to appease the wrath of God, not as a satisfaction to Divine justice, not to exhibit the evil of sin, nor in any sense whatever to make an atonement to God for it; for this doctrine in every sense, and according to every explanation, they explode as irrational, unscriptural, and derogatory from the Divine perfections; but as a martyr to the truth, and as a necessary preliminary to his resurrection. And they hold that it was wisely ordered, to preclude cavils, that his death should be an event of great public notoriety, and inflicted by his enemies.

“ The Unitarians also believe that Jesus was raised to life by the power of God, agreeably to his own predictions, on the third day, and that by this event he not only confirmed the truth and divinity of his mission, but exhibited in his own Person a pattern and a pledge of a resurrection to immortal

life ; for which reason he is called the first born of the whole new creation, and the first-begotten from the dead.

“ The Unitarians further believe, that after having given sufficient proofs to his disciples, for forty days, of the truth of his resurrection, he was in a miraculous manner withdrawn from their society, a circumstance which is described as an ascension into heaven ; and that, in a few days after this event, the Holy Spirit was communicated to his Apostles in a visible symbol on the day of Pentecost, by which they were endued with the gift of speaking various languages which they had never learned, and were furnished with many other gifts and powers by which they were qualified to propagate the Gospel in the world, and to exhibit a most satisfactory and public proof of the resurrection of their Master from the dead.

“ The Unitarians maintain, that Jesus and his Apostles were supernaturally instructed as far as was necessary for the execution of their commission—that is, for the revelation and proof of the doctrine of eternal life—and that the favour of God extended to the Gentiles equally with the Jews ; and that Jesus and his Apostles, and others of the primitive believers, were occasionally inspired to foretell future events. But they believe that supernatural inspiration was limited to these cases alone ; and that when Jesus or his Apostles deliver opinions upon subjects unconnected with the object of their mission, such opinions, and their reasonings upon them, are to be received with the same attention and caution with those of other persons in similar circumstances, of similar education, and with similar habits of thinking.

“ The Unitarians admit, that the Scriptures of the Old and New Testament, and especially the latter, contain authentic records of facts, and of divine interpositions ; but they utterly deny the universal inspiration of the writers of those compositions, as a qualification to which indeed they make no pretension, and of which they offer no proof ; and the assertion of which tends only to embarrass the evidences of revelation, and to give advantage to its enemies. And they judge of the genuineness, of the meaning, and of the credibility of these works, exactly in the same way as they judge of any other ancient writings.

“ Many of the Unitarians believe that Jesus continued to maintain, occasionally at least, some personal and sensible connection with the church during the apostolic age, which he expressly promised to do, (Matt. xxviii. 20) ; and in this way they account for the continuance of those miraculous

gifts and powers which were exercised in his name while the Apostles lived, and also for occasional personal appearances and interpositions which have never occurred since : but it is believed that he is now withdrawn from all sensible intercourse with this world, though some have conjectured that he may still be actually present in it, and attentive to its concerns.

!! " The Unitarians believe, that Christ is appointed to raise the dead and to judge the world. With regard to the former, it is believed that he will be the instrument of his Father's power. With respect to the latter, whether the declarations concerning it are to be understood literally or figuratively, whether Jesus will be personally invested with some high official character, or whether nothing more is intended than that the final states of men shall be awarded agreeably to the declarations of his Gospel, cannot, they think, at present be ascertained. Probably, as is usual with prophetic language, the event will be very different from what the literal sense of the words would lead us to expect. But whatever be the meaning of the declaration, the part which Jesus will bear in it will, they are confident, be no more than what may properly be allotted to a human being, (John v. 27) ; and in the execution of which his apostles and disciples will, it is said, be associated with him. (Matt. xix. 28 ; 1 Cor. vi. 2, 3.)

→ " The Unitarians, while they bow to the authority of Jesus as the great Prophet of the Most High, and receive with implicit submission whatever appears to them to have the sanction of Divine authority ; while they regard the character of Christ as the most complete and the most interesting that was ever exhibited to the world ; while they feel themselves under indispensable obligation to obey the precepts of his Gospel, and, after his example, to diffuse to the utmost of their ability the knowledge of truth and the practice of virtue ; disavow all those personal regards to Christ, and direct addresses to him, either of prayer or praise, which properly fall under the definition of religious worship, as unfounded in reason, unauthorized by Scripture, derogatory from the honour of the Supreme Being, the only proper object of religious homage, and as in a strict and proper sense polytheistical and idolatrous. And in this case, the Unitarians, so far from being conscious of any wilful derogation from the honour due to Christ, whom they acknowledge and venerate as their Lord and Master, are fully persuaded that they act in perfect conformity to his authority and example, and in a manner of

which he would himself testify the most entire approbation if he were to appear in person upon earth."——

"They think that a fact so astonishing, and so contrary to experience and analogy, as the incarnation of a superior spirit, is not to be received upon the authority of oblique hints, or of obscure, figurative, and ambiguous phraseology, but that it is reasonable to expect that the evidence of such a fact should be clear and decisive in proportion to its antecedent improbability.

"Now the Unitarians profess, that after having carefully consulted and examined the Scriptures, they can find no such clear and satisfactory evidence. They observe, that there is no allusion at all to the supposed pre-existent state and superior nature of Jesus Christ, in three of the evangelists, or in the history of the Apostles' preaching, and of the first plantation of the Gospel contained in the Acts of the Apostles; and that John is a very mystical writer, abounding in harsh metaphors and symbolical phraseology, very different from the simplicity which characterizes the other evangelists. Nor can they discern any traces of that surprise and astonishment which must have seized the minds of the disciples and companions of Jesus when it was first revealed to them that the Master with whom they had so frequently and familiarly conversed, was the Lord their Maker, or at least a great celestial spirit in a human shape.

"The Unitarians also plead, that by a diligent investigation of the Scripture language, by examining the connexion in which particular phrases occur, by a careful comparison of different passages, and by making Scripture its own interpreter, it is not difficult to show that the few phrases which, in contradiction to the general current of the Sacred Writings, are supposed to teach the superior nature, and pre-existent state of Christ, if such texts are genuine, may justly be understood, and, by the established rules of fair and liberal criticism, ought to be interpreted in a sense consistent with his proper humanity.

"Particularly, they profess to prove that those passages in which Jesus represents himself as having descended from heaven, signify nothing more than the divine original of his doctrine: that where he is represented as the maker of all things, the new creation only is intended, that is, the new state of things which he was commissioned to introduce into the moral world; and that the creation of natural objects is no where attributed to Christ. Also, that if the title *God* be ever applied to Christ in the New Testament (which some

deny), it is only in the sense in which Moses is said to have been a god to Pharaoh, that is, as being invested with a divine commission, and a power of working miracles in proof of it. They also observe, that the same, or even stronger expressions are applied to Christians in general than those from which the Deity of Christ is usually inferred. They maintain that the creation and support of the natural world and its inhabitants is uniformly ascribed to God; and that there is no evidence whatever to prove that Christ was personally concerned in any of the former dispensations of God to mankind, either to the patriarchs or to the Jews, but that the contrary is explicitly and repeatedly asserted in the Scriptures.

"The Unitarians maintain that those peculiar expressions, from which what is called the doctrine of the eternal generation of the Son is inferred, may be clearly proved to signify nothing more than the superior dignity of his prophetic character as the promised Messiah, and the chief of the prophets of God.

"They also remark, that the Apostles, when speaking of Christ after his resurrection and ascension, use a kind of unqualified language concerning his person, which no Arian or Trinitarian would now adopt without much explanation and caution: such as, no doubt, the Apostles themselves would have used, had they believed in the pre-existence or Deity of Christ.

"Lastly, it has been stated by Dr. Priestley with irresistible evidence, that the Jewish Christians almost universally, and a very great majority of the Gentile Christians in the two first centuries, were believers in the proper humanity of Jesus Christ; some admitting and others rejecting the circumstance of his miraculous conception: and these primitive believers, having received the Christian doctrine from the Apostles and their immediate successors, must have had the best means of interpreting that obscure phraseology which in later ages has been applied to the support of those unscriptural opinions with which the vanity of heathen philosophy has corrupted and debased the purity and simplicity of the Christian faith*."

"* See upon this subject, Haynes on the Attributes of God; Lardner on the Logos; Cardale's True Doctrine concerning Christ; Lindsey's Apology and Sequel; Conversations on Christian Idolatry; Dr. Priestley's History of Corruptions of Christianity, History of Early Opinions, and Defences of Unitarianism; Cappe's Critical Remarks on Scripture, 2 vols.; Simpson's Essays on the Language of Scripture; Belsham's Reply to Wilberforce, and Letters on Arianism; Dr. Carpenter's Unitarianism the Doctrine of the Gospel. The Notes to the Improved Version of the New Testament, are intended chiefly to exhibit the most approved interpretations of the Unitarian expositors."

Such are the grand and leading doctrines of the Unitarian system, as presented to the public by the highest Unitarian authority of the present day. But while in this scheme of theology, which they style "pure Unitarianism," or the "True Unitarian Doctrine," along with our Lord's Divinity, and the distinct personal existence of the Holy Ghost, the doctrines of original sin and the atonement also fall to the ground.

They assert, that Adam transmitted no moral corruption to his offspring in consequence of his fall; and maintain, that the nature of the present race of men is not more depraved than the nature of Adam was at his first creation. And according to Dr. Priestley, the pardon of sin is represented in Scripture, "as dispensed solely on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without the least regard to the sufferings or merit of any being whatever *."

Several other dogmas are maintained by most Unitarians; as, the rejection—of all idea of supernatural influence, except for the purpose of miracles—of the existence of angels—of the existence and agency of the devil—of the spirituality and separate existence of the soul—of an intermediate state between death and the general resurrection—and of the eternity of future punishments. But all these, excepting the first, not being essentially connected with their system, and being held by them in common with some other professing Christians, ought not to be viewed, exclusively, as Unitarian doctrines. The same remark should also extend to the doctrines of Materialism and Necessity; for though both of these, particularly the former, are held by the most distinguished Unitarians of the present day, Mr. Belsham insists, that they have no more connection with their peculiar creed, "than they have with the mountains in the moon†."

With regard to their moral code, the principles of the Unitarians do not seem to admit their loosening, in the least, the bonds of duty: on the contrary, they *appear* to be actuated by an earnest desire to promote practical religion. The practice of virtue is represented by them as the only means of attaining happiness, both here and hereafter; and while they teach, in common with others, that the Christian religion "requires

* "Theological Repository," vol. i.; and "Memoirs of Dr. Priestley," vol. ii. pp. 562, 572.

† See the articles, "MATERIALISM," and "NECESSITARIANISM," in the 2d volume of this work.

the absolute renunciation of every vice, and the practice of every virtue;" and that "love is the fulfilling of the law;" the habitual practice of virtue, from a principle of love to God, and benevolence to man, is, in their judgment, "the sum and substance of Christianity."

Yet, after all, the Unitarians hold so few opinions which are peculiarly Christian, and have so widened the road to heaven, that many will not allow them to be reckoned among Christian sects, but would class them with Jews, Mohammedans, and Deists, with whom they hold common principles. In denying the Divinity of Christ, they certainly rob Christianity of its brightest jewel, and the professors of Christianity of their surest comfort. But should they not have thus forfeited all right to be ranked among Christians; and if their religion be not, what the great Bishop Warburton regarded it, "a sort of infidelity in disguise," nor altogether what the excellent Mr. Wilberforce represents it, as a "sort of half-way-house from nominal orthodoxy to absolute infidelity," it is at least, what Mrs. Barbauld is said to have called it, "Christianity in the frigid zone,"—a very cold, uninteresting, and uncomfortable system. It is Christianity *heathenized*—deprived of all its peculiarities, stripped of all its ornaments, and reduced to a *caput mortuum*, or mere "dead letter." They indeed use the name of Christ, but it is, as it were, to say, "Hail, Master, and spit upon him;" and the late Mr. Fuller has satisfactorily shewn that their doctrines are not tenable on the ground of their moral tendency, when compared with those of a more orthodox description. Morality, however excellent as a rule of life, will not become a living principle in the heart of man, if it be not mixed with faith in those who are instructed in it: and, notwithstanding Mr. Gregory Blunt may have overlooked the passage, it is expressly declared in the Bible, that "without faith it is impossible to please God." (Heb. ii. 6.)

Besides, we are assured on authority that cannot be questioned, that "a great number of Unitarians of the present age, are only men of good sense, and without much practical religion;" and that "there is a greater apparent conformity to the world in them, than is observable in others*."

Their disavowal of the name of Socinians is chiefly grounded

* Dr. Priestley's "Discourses on Various Subjects," p. 100. But how can it be otherwise, when "theatres are represented as innocent scenes of amusement, and the card-tables warmly recommended by the Doctor's own example?"

on their now rejecting from their creed the following articles, which the Socinians held; viz.—

1. The miraculous conception.
2. The occasional personal ascension of our Saviour into heaven, after his baptism, to be instructed in the duties of his office, together with his actual ascension after his resurrection.
3. The worship of Christ*.
4. The existence of the devil.
5. The eternity of future punishments.
6. The rejection of baptism, as an ordinance never intended to be perpetual†.
7. The unlawfulness of a Christian's exercising the magistracy, or bearing arms. But on this, as on the former article, the Socinians were divided in opinion.

With regard to their standards:—The doctrines of the old Socinians are contained in the Racovian Catechism, or Catechism of Racow‡; in the Bibliotheca Fratrum Polonorum§, including the works of Faustus Socinus, Crellius, Slichtingius, and Wolzogenius; and in those of Przypcovius and Brenius.

* This, together with the first of the above, are the principal articles respecting which modern Unitarians in this country differ from the Polish Socinians. So firmly did the latter hold the worship of Christ as an essential article of belief, that Francis David was cruelly persecuted by F. Socinus and Blandrata for rejecting it. See Dr. Toulmin's "Life of Socinus," p. 115, &c. vide

† Such was the opinion of F. Socinus and many of the earlier Socinians; but others dissented from them on this head, and remained Anabaptists.

On the subject of Baptism, the modern Unitarians, we are told, are divided into four parties; for, besides the two opinions now stated, each of which has a party of adherents, there is a third, composed of those who are Pædo-Baptists; and the fourth, is that of those who look upon baptism as a rite intended only for proselytes from another religion. Mr. Emlyn and the late Mr. Gilbert Wakefield have written in behalf of this hypothesis. Dr. Toulmin warmly espoused the cause of Anti-Pædo-Baptism, and Mr. Belsham is the champion of Pædo-Baptism. vide

‡ Mr. (now Dr.) Thomas Rees published, in 1818, an English translation of this Catechism, "with notes and illustrations," &c. It has gone through numerous editions in Latin; but the best and most approved is said to be that of 1680, with notes, composed by, or extracted from, their best writers. No fewer than eight or ten learned divines have written answers to it; respecting whom and it, much information is given by Dr. Rees in the historical introduction prefixed to his translation.

§ In eight volumes folio, or in ten volumes, when comprising the works of Przypcovius and Brenius, and some smaller pieces of Andrew Wessowatius, the editor of the eight volumes.

Some account of the several authors of this vast collection will be found in Dr. Toulmin's Life of Socinus. After all, it is by no means complete, as not containing the works of Volkellius, Smalcus, &c.

An abstract of the faith and principles of the Unitarians in Transylvania was published in 1787, with permission of their Government, by Professor Markos, of the Unitarian College of Clausenburg, entitled "*Summa Universæ Theologiæ Christianæ secundum Unitarios*," &c. And as to our Unitarians here and in America, they admit that they have not yet approached "the confines of discoverable truth," and of course their principles are not fixed: they may however be found, as they are now held, in the works referred to above, and more fully detailed in the voluminous writings of Priestley, Lindsey, and Belsham.

WORSHIP, RITES, AND CEREMONIES.

➤ Prayer forms no very essential part of this religious scheme, in which it is scarcely recognized as a Christian duty, and is made to consist chiefly in adoration. And Mr. Belsham not only contends that the Christian religion has not prescribed the appointment of a day for the purposes of Divine worship, but affirms that "Christianity expressly abolishes every such distinction of days,"—that "under the Christian dispensation, every day is alike; no one more holy than another: that whatever employment, or amusement, is lawful or expedient upon any one day of the week, is equally lawful and expedient on any other day *." Hence the Socinian Unitarians are satisfied with one public service on Sunday.

Their worship both in England and in America is, in general, liturgical, or conducted by forms; and their ministers generally read their discourses †.

➤ The form prepared by Mr. Lindsey in 1774, for the use of his congregation in Essex Street, Strand, is "The Book of Common Prayer, reformed according to the Plan of the late Dr. Samuel Clarke;" or, as it is expressed in the "Advertisement" prefixed to it, the "Liturgy of the Church of England,

* "Review of Mr. Wilberforce's Practical View," pp. 20, 133, 139, &c. edit. 1798.

† "He never, I believe, either prayed or preached extempore."—*Summary of Dr. Priestley's Religious Opinions*, in the first volume of *Memoirs of his Life*, &c. p. 480.—"In prayer," says the Doctor, "every word should be such as all persons may, without scruple, make use of, because they are supposed to adopt it, and thereby make it their own; and to be employed in selecting what they can use, and what they cannot, would be to interrupt and spoil the effect of their devotion."—*Introduction to his Forms of Prayer*, &c. p. 32.

"O si sic omnia!"—Had Dr. Priestley been equally orthodox in regard to every point of doctrine, discipline, and worship, his talents might have raised him to the highest situation in the church, and he might have "retired with a mitre," as well as his great antagonist, Bishop Horsley.

with the amendments of Dr. Clarke, and such further alterations as were judged necessary, to render it unexceptionable with respect to the OBJECT of religious worship."

This form which has already gone through five or six editions, contains almost all the Offices in the Book of Common Prayer, except the Order of Baptism for those of riper years, and the Communion; and in some of them, as The Thanksgiving of Women after Child-birth, and the Burial of the Dead, but few alterations are made: the grand object in the publication of it, being plainly to address the whole worship to God the Father, and thereby to avoid that idolatry which, the members of this sect conceive, has long corrupted almost the whole mass of Christianity, and particularly the Church of England*; and which mars all the odour of the incense of her devotions.

The Form of Solemnization of Matrimony might perhaps have been left out; as, by the law of England, no Dissenters, except the Jews and Quakers, are permitted to solemnize it.

Mr. L. has subjoined to it a very excellent "Exhortation to the Parties after Marriage;" but whether this should have more weight with them, and make a deeper and more lasting impression, than the texts of Scripture which close that ceremony in the Book of Common Prayer, I leave the reader to judge.

In the beginning of the Litany, which seems to be here used only "on such days as the Lord's Supper is administered," the Deity is, indeed, three times invoked, but the *joint* invocation of the three persons of the Trinity is left out, and the second and third invocations or addresses to the Father, are expressed in these words:—"O God, who, by the precious blood of thy only begotten Son, hast purchased to thyself an holy church, and placed it under thy continual protection, have mercy upon us miserable sinners."—"O God, who, by thy Holy Spirit, dost govern, direct, and sanctify the hearts of all thy faithful servants, have mercy," &c.†

* "If," says Dr. Priestley, "we take in every thing relating to doctrine, discipline, and method of worship, I think there is no sect or denomination among us, that is not nearer to the standard of the Gospel, than the Established Church."—*Memoirs of Dr. Priestley*, vol. ii. p. 538.

† From these, and some other parts of this Liturgy, it would appear that Mr. L. had not quite rejected every idea of the atonement, and of the necessity of Divine influence; and that he had not kept pace with Dr. Priestley in every stage of his career towards Proper and Original Unitarianism.—Thus, he retains the article in the Creed that refers to our Lord's miraculous conception;—the deprecation in the Litany, wherein we pray

In the room of the doxologies proposed by Dr. Clarke, the following is introduced:—“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, through Jesus Christ, for ever and ever. Amen;” from 1 Tim. i. 17, and Rom. xvi. 27.

Children are baptized, as by Mr. Carpenter, “into the name of the Father, and of the Son, and of the Holy Spirit*,” and in the form of administration of the Lord’s Supper, respecting which the same remark holds good as above (p. 66.), the elements are delivered to the communicants sitting in their pews, with these words,—“Take and eat this, in remembrance of Christ.” “Take and drink this, in remembrance of Christ.”

It may be further remarked, in regard to this Book of Common Prayer *Reformed*, that the words, “for his sake,” towards the end of the General Confession, are left out; that the Absolution, the Te Deum, the Nicene and Athanasian Creeds, together with three articles of the Apostles’ Creed †; the Epistles and Gospels, the Catechism, &c. &c. are also left out: that the phrase, “all the ministers of the Gospel,” is adopted instead of “all bishops, priests, and deacons,” in the supplication for the clergy in the Litany; and that the Litany itself is made to conclude with the petition, that it would please God “to give us true repentance,” &c. here changed into—that it may please him “to accept our sincere repentance;” an amendment, which all sincere penitents, who had no occasion to petition God to give them true repentance, will, no doubt, approve and adopt ‡.

to be delivered “from the deceits of the world, the flesh, and the devil;” the phrase, in the Funeral Service, “deliver us not into the bitter pains of eternal death,” &c. &c.

* Dr. Priestley, who conceives that neither our blessed Lord nor his Apostles prescribed any particular form of words for baptism, thinks it sufficient to baptize in the name of Christ only; and directs the person officiating, to say (as he sprinkles the child with water, or immerses it, at the pleasure of the parents), “This child, whose name is N. M. I baptize in the name of Jesus Christ;—adding, if he thinks proper,—In order to his being instructed in the principles of that religion, which was the gift of God, by Jesus Christ, and which was confirmed by the Holy Spirit.”—*Dr. Priestley’s Forms of Prayer, &c.* pp. 44, 134-5.

† The same that are rejected in Mr. Carpenter’s Arian Creed, viz. Our Saviour’s descent “into hell,”—“the holy Catholic Church,”—“and the Communion of Saints.” These three articles of the Creed, it is here said, being of a low date, “and also obscure, and of undeterminate meaning, ought to have no place in a solemn declaration of our faith before Almighty God.”

‡ Christmas-day—Good-Friday—Easter-day—Ascension-day—and Whitsunday, are here recognized, and collects appointed for them.

Lest those converts to Unitarianism, so called, who had been used to the mode of worship among the Dissenters, should not be able to reconcile themselves to the use of a Liturgy, such as this of Mr. Lindsey; Dr. Priestley, who seems to have thought a form of some kind or other indispensably necessary in our addresses to God, drew up a set of forms for all the parts of public worship, and also for all the other occasions of a Christian society, such as are commonly used by Dissenters in England.

In this work, entitled "Forms of Prayer, and other Offices, for the Use of Unitarian Christians, Birmingham, 1783," besides forms for the morning and evening service of the Lord's day, Dr. Priestley has given offices for infant and adult baptism—a form for the celebration of the Lord's Supper—addresses to the communicants for a second and third service—a funeral service—prayers for a fast-day—a prayer respecting the present state of Christians, to be used on the morning of Easter Sunday, &c. And to these is prefixed an introduction, wherein he warmly recommends the formation of Unitarian societies, in which all the parts of public worship are to be conducted by mere laymen, without the assistance of ministers of any description.

The Doctor conceived, that ministers *regularly ordained* are by no means indispensably necessary to the constitution of a religious society, or the right administration of the Christian ordinances of Baptism and the Lord's Supper, "in which there is nothing peculiarly sacred." "Our Saviour," says he, "gives no hint of any difference between *clergy* and *laity* among his disciples."—"Every man who understands the Christian religion, I consider as having the same commission to teach it that I myself have; and I think my own commission as good as that of any bishop in England, or in Rome*."

* Dr. Priestley's "Forms of Prayer," &c. pp. 8 and 13. Memoirs of Dr. Priestley, vol. ii. p. 513, and 768.

But to this reasoning, which implies that every bishop takes too much upon him, seeing the doctor, yea, and all his congregation, were as much bishops as he (Numbers xvi. 3, &c.), Bishop Horsley objects, and with good reason, as inconclusive and unscriptural.

"I lean to the opinion," says the learned prelate, "that the commission of a ministry, perpetuated by regular succession, is something more than a dream of cloistered gownmen, or a tale imposed upon the vulgar, to serve the ends of avarice and ambition. For whatever confusion human folly may admit, a divine institution must have within itself a provision for harmony and order. I could wish that the importance of the ministerial office were considered; that the practice of antiquity were regarded; and that it might not seem a matter of perfect indifference to the laity, to what house of worship they resort. I cannot admit; that every assembly

The Doctor seems to view it as a matter of little consequence, not only whether the rite of baptism be considered as obligatory on the descendants of professing Christians, or not; but also whether both Baptism and the Lord's Supper were to be discontinued after the apostolic age, or meant to be standing ordinances in the church. "Yet," says he, "I much approve of both those ordinances, and think them very valuable, for the reasons which may be found in my 'History of the Corruptions of Christianity;' and I have accordingly drawn up forms for the administration of them."

His idea of baptism, if meant as a standing ordinance, is somewhat singular: thus, "In the form for baptism," says he, "it will be perceived, that I consider it not as any thing done 'in the name of the child,' that can lay him under any obligation, or properly entitle him to any privileges afterwards; but simply as what belongs to the profession of Christianity in the parent; as Abraham's circumcizing his slaves was a thing simply incumbent upon himself, and in which they were not at all interested."—The sacrament of the Lord's Supper he considers, "as the most proper and public declaration of our being Christians, and as an opportunity of impressing our minds with a sense of the great objects and value of Christianity;" and these ideas he keeps in view in the forms that he has drawn up for its administration*.

"It may be sufficient," says he, "to administer the Lord's Supper once in every month, or two months;" and he expresses his earnest wish, "that the celebration of the Lord's Supper may begin at an earlier period of life than has been usual in this country. With foreign Protestants it commences in early youth; and I see no reason why children may not be brought to this, as soon as to any other part of Christian worship†."

If the doctor's views of this sacrament, and of the great event which it is meant to commemorate, be just, there might

of grave and virtuous men, in which grave and virtuous men take upon them to officiate, is to be dignified with the appellation of a church; and for such irregular assemblies, which are not churches, I could wish to find a name of distinction void of opprobrium."—*Letters to Dr. Priestley*, pp. 171-2.

* The doctor elsewhere defines this sacrament to be, "A solemn but cheerful rite, in remembrance of Christ, and of what he has done and suffered for the benefit of mankind."—*Memoirs of Dr. Priestley*, vol. ii. p. 490, &c. where, see the advantages enumerated, which the doctor ascribes to the celebration of this rite.

† Dr. Priestley's *Forms of Prayer*, pp. 42, 3, 6, 8, 9.—See also his "Address to the Protestant Dissenters, on the subject of giving the Lord's Supper to Children." London, 1773.

not perhaps be any very good reason why they should not; but his doctrine of *Materialism* seems to extend to the sacraments also; for while their matter, and in part their form, remain in his system, what, in the opinion of the great body of professing Christians, constitutes their spirit and virtue, seems, in a great measure, to have disappeared: and as to their being "means of grace," that is out of the question; the necessity of Divine grace making no article of his creed*.

Besides these forms of prayers, and Mr. Lindsey's work noticed above, Dr. Priestley mentions another work of the same nature, that is used in the Octagon Chapel at Liverpool. This last I have not yet seen. Perhaps it is that entitled, "The Book of Common Prayer Reformed for the Use of the Unitarian Congregations;" which, though founded, like Mr. Lindsey's Liturgy, on that of the Church of England, is said to be somewhat different from his, and to have most of the church services shortened, and the whole accommodated to the principles of this sect. There are also "several collections of Psalms and Hymns sufficiently correct for the purpose of Unitarian worship, as those for the use of the Octagon chapel at Liverpool, Mr. Lindsey's, and that which Mr. Christie has compiled for the use of his society at Monroth†."

I conclude this head with remarking, that the practice in Essex Street Chapel is to sit while singing the praises of God.

* Thus, in Dr. Priestley's Introductory Prayer for Sunday morning, he addresses the Almighty in these words:—"That our waiting upon thee in acts of public worship, may answer, &c. we would now exert all the force of our faculties to call off our attention from every foreign and improper object," &c. p. 54.

This reminds us of the practice of those who, in former days,

"Made prayers not so like petitions

As overtures and propositions."—*Butler*.

And in the prayer before sermon, instead of asking the Divine assistance to enable the speaker and hearers to amend their lives, he again tells God, that—"In whatever respects we are now convinced, we have in our past lives done amiss; we will resolve for the future to do so no more, but make it our sincere and our constant endeavour to walk," &c. p. 62.

If this be not the doctrine of Horace, "*Æquum mi animum ipse parabo*," it is surely more like to the prayer of the Pharisee, than to that of the Publican.

In short, it is obvious to remark here, that but little reformation seems to be needed to accommodate these forms of Dr. Priestley to the use of Deists; and from the MS. alterations that I find in the copy now before me, I am inclined to believe, that it has actually been used by some person, or persons, of deistical principles.

† Dr. Priestley's Forms of Prayer, &c. p. 35.

Mr. Lindsey's collection, which is generally bound up with his Liturgy, contains many hymns that are excellent, both for matter and language, and such that few Trinitarians would object to join in singing them.

CHURCH GOVERNMENT AND DISCIPLINE.

Dr. Mosheim observes, "that the most eminent writers and patrons of the Socinians give no clear or consistent account of the sentiments of that sect, in relation to ecclesiastical discipline and government, and the form of public worship." "All that we know is," adds he, "that they follow in these matters, generally speaking, the customs received in the Protestant churches *."

Transylvania is the only country in which they are not only tolerated, but have their rights and privileges secured by express laws, and possess a sort of establishment. Their church government, in that country, consists of one superintendent-general, one consistory-general, or synod, and two consistories. The synod meets twice every year, and one of its annual sessions is always held in Clausenburg. The synod, or higher consistory, is composed partly of the inspectors or superintendents special of the eight dioceses into which the 164 Unitarian churches in that country are divided, and partly of laymen.

It appoints persons for all the livings, and receives reports from the inferior consistory, to which the church discipline is intrusted. The superintendent-general presides in the inferior consistory, but occupies only the second place in the higher. Matrimonial affairs, &c., are under the jurisdiction of these courts.

John Biddle, the father of the English Socinian Unitarians, who maintained the Unitarian system, both in public and private, during the reign of Charles I, and the Interregnum, was an Independent; and his congregation in London was perhaps the only one heard of in Britain, in which the peculiar doctrines of this sect were inculcated, until Mr. Lindsey opened his chapel, about 1774, in Essex Street, Strand.

In church government, we are told, that Dr. Priestley, also, "was an Independent, believing that any number of pious Christians meeting together for the purposes of public worship, formed a church, *Cætus credentium*; of which the internal regulation belonged to the persons composing it †." And we have reason to conclude that this his opinion has been adopted by the Socinian Unitarians, as a part of the Protestant Dissenters, of whom he says, "that, in general, every individual has an equal voice in all their proceedings."

* Eccles. Hist. vol. i. pp. 521-2.

† Summary of Dr. Priestley's Religious Opinions, in his Memoirs, vol. i: p. 479. And yet "it is a well known fact," says Mr. Carson, "that the great

Of their church discipline the same author gives an unfavourable idea, roundly asserting, "that there is hardly the face of any thing that can be called discipline among us; and I fear, that the effects of this deficiency are no less conspicuous*."

With regard to religious establishments, it seems to be a principle of this system, but by no means peculiar to it, that they are, in every form, and under every modification, unjust and unscriptural;—that the civil magistrate assumes an authority quite foreign to his character and office, when he interposes in any manner, or under any pretext, in matters purely religious; and that it is his incumbent duty to protect, without distinction or partiality, all classes and descriptions of men, in the enjoyment of their religious, as well as civil rights and privileges. Mr. Belsham, however, dissents from this principle, and is a cool and calm advocate for ecclesiastical establishments.

COUNTRIES WHERE FOUND, AND SEMINARIES.

According to Unitarians themselves, their number was never so great as it is at this day, and their cause is still progressive. They are said to be numerous in Germany; but I believe there are few instances of their having as yet formed distinct societies in that country. In Transylvania, they were, at one time, the most numerous party of Christians, but their number there has decreased of late years, and does not now exceed 40,000. They are principally Hungarians, and live divided in 194 places or villages, and have about 164 houses of public worship. In Claudiopolis, alias Clausenburg, they have a new, large, and handsome church, built in 1796, with a steeple and bells. They have, also, at the same place, a printing-office. And among the most respectable institutions of Transylvania is an Unitarian College, which consists of about 300 scholars, who usually remove to the University of Clausenburg, to finish their studies. They have likewise a small college at Thordà, and a considerable number of inferior schools, in the different villages which they inhabit.

The Unitarians also occupy the village of Andreaswalde in Prussia, where they have free exercise of religion, and a

bulk of Socinian churches are composed of the descendants of Presbyterians, and are maintained by the funds destined for the support of Presbyterian congregations. This is so notorious," adds he, "that the late Dr. Priestley refused to allow application to be made for him to an Independent fund; while he cheerfully received from a Presbyterian fund." "Reply to Mr. Brown's Vindication of the Presbyterian form of Church Government." p. 14. Note.

* Essay on Church Discipline, p. 2.

proper house of public worship; but are obliged to pay all the parochial fees to a neighbouring Lutheran parish.

They may be found in most other parts of Europe, and likewise in America, where, though Unitarian principles have been entertained, particularly in New England, for upwards of fifty years, they were not able to form a congregation, till after the Revolution. Since that period, Unitarianism has advanced progressively; "but though it is painful to see that it prevails to a considerable extent, Dr. Morse assured me that he did not believe it was gaining ground at present." "Of the present number of Unitarians (1821), I can give you no idea. There are comparatively few, except in New England; and very few there except in the towns on the coast." In Boston, which appears to be the head quarters of Unitarianism, there are seven or eight congregations of different shades; in Baltimore, one; in New York, one; in Washington, one, and a small one in Philadelphia. The Colleges of Cambridge near Boston, and Transylvania at Lexington, are likewise said to be under the influence of Unitarian sentiments*.

To England alone, the success of the Unitarian cause, to whatever that success may amount, seems to be exclusively confined. "And the appearance of progress, which is ostentatiously held out within this range, may, after all, be more justly considered as an illusion, growing from the noise and bustle of a few, than as marking a real extension of the numbers of the sect. The reports of such extension, with which their monthly magazines are stuffed, are most of them manifest exaggerations; and some of them are absolutely ludicrous†."

Their friends the Critical Reviewers also, speaking of the Unitarians, call them "a large, a highly respectable, erudite, and virtuous body of Christians."—Their body has doubtless become large by the numbers that have joined their ranks, both from the Church and the Protestant Dissenters, particularly from the Presbyterians; and the General Baptists; and no small accession has been made to its respectability, erudition, and virtue, by several clergymen of the establishment, who, having embraced the Unitarian doctrine, have, either

* Harvard College, Massachusetts, originally Calvinistic and Congregational, is also, or was lately, Unitarian; and Dr. Kirkland, its President, was avowedly so.

See a Pamphlet entitled "American Unitarianism; or a Brief History of the Progress and Present State of the Unitarian Churches in America, &c. By the Rev. T. Belsham, Essex Street, London, extracted from," &c. &c. And for the latest communication on this subject, see the Christian Observer for 1822, p. 412, &c.

† Dr. Magee on the Atonement, edit. 1816, vol. ii. p. 814.

from a principle of honour and conscience, voluntarily resigned, or else been forced to quit, their situations in the church *.

Mr. Belsham, speaking of their doctrine, as it existed thirty years ago, and of its progress since that time, when he himself first became a convert to it, says, there were then "only two or three congregations in the kingdom, and here and there an individual besides, who acknowledged its truth. Whereas, there is now hardly a considerable town in England where there is not a flourishing society of Unitarian Christians, and hardly a village in which there is not some individual who, being himself instructed in the truth, does not feel a generous desire to impart knowledge and happiness to his neighbours."—"It has found its way," adds he, "even to the East Indies; in which remote region, it deserves to be mentioned, as a memorable fact in the progress of Christian knowledge, that a number of poor natives, without the assistance of an European instructor, and by the exercise of their own understandings only, in the use of means acquired by their own sagacity and industry, have formed among themselves a congregation, small indeed, but consisting of natives only; a congregation of well-informed Unitarian Christians †," &c. &c.

With a view to accelerate the happy period, and those halcyon days to which the members of this sect eagerly and confidently look forward, when the earth shall be full of the knowledge of "Christianity, simple and unadulterated," as the waters cover the sea; besides their college at York ‡,

* Viz. Drs. Chambers, Jebb, and Disney; Messrs. Hammond, Lindsey, Wakefield, and Stone. The same honourable principle which induced Mr. Lindsey to resign his church preferment, when he no longer approved of the creed of the church, would not permit him to retain his salary, after the infirmities of age prevented his bearing his part of official duty, in Essex Street Chapel, with Dr. Disney. Calvin was equally disinterested in refusing his salary latterly, though it had never been great; and these traits of character, which should be recorded to their honour, must ensure to them as men, the applause and the esteem of all, even of those who do not respect them as divines.—See Memoirs of Mr. Lindsey, with an Analysis of his Works, by Mr. Belsham.

† "Discourses on the Present State of Religious Parties in England," &c. preached and published in 1818. For some account of this Oriental Unitarian Society, Mr. B. refers his readers to "A Letter from William Roberts, a Native of Malabar, to the Unitarian Society," &c.

One of the Baptist Missionaries in India has lately adopted the principles of this sect, and is now teaching them at Calcutta.

‡ Their Colleges at Hackney, Exeter, and Warrington were for a time imposing names, but are all annihilated; and the only one which they now have is that which was removed from Manchester to York. In Ireland, the whole Presbytery of Antrim, besides other Presbyterians, &c. were said to have been, at one time, Unitarians; but now, we learn, on the authority of Dr. Magee, that "not a single Unitarian Congregation exists throughout

wherein their youths are trained up in the Unitarian doctrine, and fitted for future service in a world still lying in wickedness and idolatry, and among a people professing "those strange and unscriptural opinions which pass with many for the peculiar doctrines of the Gospel *," the Unitarians have a society in London, established in 1791, for the distribution of books and tracts, entitled, "The Unitarian Society of Great Britain, for promoting Christian Knowledge and the Practice of Virtue," and an Unitarian Fund (1806), for giving pecuniary assistance to their preachers, and otherwise "promoting Unitarianism by means of popular preaching." Out of this Society has arisen, we are told, an Association, whose object is to protect the religious rights of the Unitarian Community.

The Monthly Magazine is a great organ of Unitarianism; but the Monthly Repository of Theology and General Literature, which Dr. Magee calls "the grand store-house of Unitarian Deism," has long been the general and accredited vehicle of Unitarian sentiments. Besides these, they have engaged in their favour the good wishes, if not the active exertions, of at least two literary journals, the Monthly and Critical Reviews.

THE STATE OF THE CONTROVERSY

May be seen in Dr. Kippis's edition of Dr. Doddridge's Lectures, vol. ii. p. 172, &c. or in the former edition of this work, vol. ii. p. 191, &c.

Those who disputed the Supreme Godhead of Christ, were, for a time, chiefly of the Arian persuasion; but, of late years, the controversy respecting the Divinity of Christ has been, for the most part, between the defenders and opposers of the Unitarian system. Among its defenders, Dr. Priestley, Mr. Lindsey, and Mr. Belsham stand particularly distinguished; and a selection of their coadjutors may be seen above, p. 80, as made and given by the last of this triumvirate. On the other side, among its opposers may be ranked the names of Bishops Bull, Horne, and Horsley; Doctors Owen, Allix, Waterland, Berriman, Randolph, Geddes, Croft, Shepherd, Middleton (now Bishop), Magee (now Archbishop), Hawker,

the island." They never could muster above two or three congregations, at one time, in Scotland, and even these are much reduced, if not already annihilated, through the writings and exertions of Dr. Wardlaw, &c.

* The members of this sect have never been known as the planters of the Gospel: they have "never strived to preach it where Christ was not named." The fact is, they have no Gospel to preach: their scheme possesses no glad tidings to communicate, no Saviour to offer, no relief to propose to the guilty labouring under the pressure of their sins; their system being little more than Paganism in some degree polished, refined, and modernised.

Jamieson, &c.; Messrs. Parkhurst, Fletcher, Whitaker, Burgh, Jones, Kett, Fuller, Wardlaw, &c. See above, p. 45-6.

MISCELLANEOUS REMARKS.

If we have too often seen professing Christians disputing *de lana caprina*—about nothing; here we behold them contending *pro aris et focis*—for every thing; for Trinitarians cannot help regarding the opinions now considered, to be fundamentally subversive of what appears to them to be the peculiarities of the Christian system, so that there can be no compromise between the two parties. If the Socinian Unitarians are right, Trinitarians are gross *idolaters*; but if Trinitarians are right, the members of this sect are *heretics*; and we have no scriptural authority that either *idolaters* or *heretics* are heirs of salvation. Considering, therefore, the subject of this article to be most interesting to Christians of every description and denomination; and, indeed, as the most important ground of controversy now, or at any time, agitated in the Christian world, I have already extended it far beyond its due limits, and must still add some further observations.

Whatever opinion should be formed of the principles now considered, and by whatever name their professors should be called, I can see no good reason for calling their *sincerity* in question, with Mr. S. Jenyns and others; nor can I doubt, that they firmly believe theirs to be the cause of God and of true religion. Yet, as the excellent Cowper has well observed, it sometimes happens that men are

“Most confident, when palpably most wrong.”

Some of them have doubtless given strong proofs of their sincerity; and others assure us, that they will not be backward to exhibit equal proofs of it, were it to be put to the test. That it has not been more severely tried, may be ascribed to the mild spirit of the times and of the government under which they live; and it is desirable that they should now strive to evince their gratitude for the repeal of those “unreasonable and unrighteous laws” which fettered their exertions, by their refraining from all appearance of disrespect towards the religion of their country; by their not holding up its doctrines to public odium, as unscriptural, idolatrous, palpably absurd, and the like; and, by their no longer telling the world, that “Christianity in this country, is not only not established, but not tolerated by legal authority.”

I have been often and forcibly struck with such expressions, in the perusal of their voluminous and multifarious writings; and, being not more a friend to expulsive than to compulsive measures, had I any right to advise in this case, I should drop

a *verbum sapientibus*.—"sed ego frustra ad eos sermonem converto, qui forte non tantum mihi tribuant, ut consilium a tali auctore profectum admittere dignentur."

In other respects, I have remarked much genuine candour, and various amiable traits of character in each of the three modern pillars of Unitarianism—Dr. Priestley, Mr. Lindsey, and Mr. T. Belsham; between whom a good understanding and mutual affection seem to have subsisted all along, notwithstanding some difference of opinion in lesser matters. This happy "*concordia discors*" must no doubt have tended to further the common cause in which they were engaged; and yet, to observe it cannot be unpleasing even to those who widely differ from them in religious matters; and it should command not their attention only, but also their imitation.

To say nothing of Dr. Priestley's being a strenuous, and at the same time an able advocate for the truth of Christianity against infidels, I cannot close this article without expressing my opinion that both for his conduct and his counsel, he deserves applause*; and without remarking that he not only warmly recommended, but always maintained in his own household, the very important and becoming, but in our days much neglected, duty of family prayer. The pleasure also which he took in the religious instruction of youth, and the importance and weight which he seemed to attach to that duty in the several congregations with which he was connected as pastor, cannot be too highly applauded; nor can this his example be too generally followed. What a pity is it, that instances of such attention to two most important duties should be so unfrequent in the world, and particularly among those whose talents and distinction, as in this case, would give weight and currency to their example!

"Difference in opinion shall never, I hope, cause me to detract from any man's just commendations, or lessen my esteem of him in any thing wherein he deserves it†."

At the same time I am ready to admit with Mr. Belsham, "that a religious party may be very numerous, very pious and benevolent, very zealous and successful, and yet its distinguishing tenets may be erroneous and unscriptural." How far the tenets of the party now considered may be erroneous and unscriptural, it is not the author's province to say: his

* "Scorning the crafty concealment and cunning equivocation of his predecessors, he (Dr. P.) frankly told the world his creed, and warmly exhorted every other Socinian, if he would be an honest man, to follow his example."—*Bogue and Bennett's History of the Dissenters*, vol. iv. p. 318.

† Dr. Brett's "Remarks on Dr. Waterland's Review of the Doctrine of the Eucharist." p. 176.

duty in regard to it is discharged for the present, and he now leaves the reader to judge for himself, and to determine between it and the Established Church, upon whose tenets these and such like epithets are so unmercifully hurled.

"I believe in God, and Mohammed his prophet," says the disciple of the celebrated Oriental impostor. "I believe in God, and Jesus Christ, a Prophet and Teacher," is the creed of the Unitarian. But the member of the Church Established will not reduce his faith to a level with that of Mohammed; nor will he look for salvation in the Manual of Epictetus, or in the Offices of Cicero. No: he finds a fuller faith in Scripture, which is the "anchor of his soul, both sure and certain;" a faith, which has God for its object, in the most perfect state of Unity, but in whose Essence are Jesus Christ, the Son of his love, without whose meritorious death and sufferings sinners never could have been reconciled to the Almighty and All-just; and the Holy Spirit, without whose inspiration the best of men could neither think a good thought, nor perform a good action. The language of Scripture is rendered consistent by thus considering the great Object of religious adoration. The true state of man's condition is laid open; his utter incapability of redeeming himself from the penalty of sin is rendered clear and perspicuous; his sole dependence on a Saviour is made manifest, in whose person are united both the human and divine natures, that he might at once, though sinless himself, represent that nature which has sinned; and at the same time afford an adequate propitiatory sacrifice; and his gratitude is inflamed by a revelation of that holy Divine Comforter, who descends into his heart with gifts and graces, the precious fruits of faith, and the blessed assurance of immortal happiness.

"What have heathen morals, what have the corrupted doctrines of Christianity, to offer equal to these great and invaluable blessings? Man, who knows his own weakness, relies not on his own merits, but on the merits of his Saviour; man, whose carnal hearts sink under worldly oppressions, and worldly temptations, rises superior to them all, in the confidence of spiritual assistance. 'If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.' Rom. viii. 13—15*."

* Brewster's Secular Essay, p. 267, &c.

CALVINISM, AND CALVINISTS.

NAMES.

THE terms *Calvinism* and *Calvinists*, are derived from John Calvin, a zealous and eminent Reformer, and contemporary with Luther. They occur in 1564, or sooner; and it was the controversy on the Eucharist, which began so early as 1524, that first rendered them characteristic appellations.

The title of Calvinist was also affixed to our Reformers, and the English Protestants in general, by the adherents of the Church of Rome, as a term of reproach. As such, it was afterwards revived by one class of Protestants against another; and, indeed, it is one of those terms which have been much misapplied; for, "instead of having been restricted to the peculiarities of the Calvinistic system, it has been applied to all those essential doctrines of Christianity, which Calvinists hold in common with all other professors of evangelical truth; and many persons have been reproached with the name of Calvinists, whose opinions have had no nearer connexion with the exclusive tenets of Calvin, than those of the persons who cast the reproach*." Hence the necessity of attending to Bishop Horsley's advice, in his last Charge; "Take especial care," says he, "before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not."

When disputes ran high between the Calvinists and the Arminians in Holland, the former were there called *Gomarists* and *Anti-Remonstrants*; but the title of the *Reformed* †, which was first assumed by the French Protestants, has long been the common denomination of all the Calvinistic churches on the continent of Europe.

RISE, PROGRESS, &c.

Calvin was born at Noyon, in Picardy, in 1509, and educated at Paris under Corderius, with a view to the church; but, conceiving a dislike to Popery, he entered upon the study of the civil law, in which he is said to have made considerable

* Cooper's "Letters to an Inquirer after Divine Truth," p. 45.

† This also is one of those terms that should be laid aside; for there does not appear to be any good reason for it, as applied to those churches in particular.

progress. Afterwards, finding it unsafe for him, as a Protestant, to remain in France, he retired to Basil, in Switzerland, where he again turned his thoughts to divinity; and, in 1536, published his "Institutions of the Christian Religion" in Latin, with a bold and elegant Dedication to Francis I. king of France. In the same year, he became professor of divinity at Geneva. But being soon after obliged to leave that place, he withdrew to Strasburg, where he officiated in a French church of his own establishment, and was also chosen professor of divinity. In the mean time the Genevese earnestly invited him to return; and he, accepting their invitation in 1541, set on foot a rigorous system of ecclesiastical discipline, and continued at Geneva, actively employed as a preacher and a writer, till his death, which happened in 1564*. Even his enemies admit that he was a person of great talents, indefatigable industry, and considerable learning; and it is generally allowed, that he wrote, both in French and Latin, with great purity†.

But the tenets which are commonly called Calvinistic, ought not to be considered as originating wholly with Calvin; for many of them appear in authors long anterior to him, especially in the works of St. Austin, whom, and the Latin Church, it would appear, he had nearly followed. "The opinions of Austin, which are the basis of Calvinism, have had their strenuous assertors in the Church of Rome itself. Indeed, for a long time they were the prevailing opinions of the Latin Church‡;" particularly among the Augustines and Dominicans.

Calvin soon opposed not only the abettors of the Church of Rome, but in some measure Luther also, particularly on the subject of the Eucharist; and the disciples of the one became in a short time distinguished from those of the other.

* See Beza's Life of Calvin, prefixed to his Works, and also to his Epistles; Bolsec likewise wrote a life of him. The former wrote as a friend, the latter as an enemy: the truth may perhaps lie between them.

† His Theological Works were published in 9 vols. folio. The Amsterdam edition, *apud* Schipper, of 1667—1671, is considered, I believe, as correct.

‡ Bishop Horsley. See also Bishop Prettyman's "Elements," vol. ii. p. 312; and Dean Tucker's Letter to Dr. Kippis, on this subject, p. 80, &c. See also Milner's History of the Church, vol. i. p. 155.

Many of those opinions, which are usually called Calvinistic, appear, we are told, in the works of Austin, Hilary, Prosper, Fulgentius, and other fathers of the primitive church, who handled the Pelagian controversy; and most, if not all of them, in those of Gotteschalvus, of the Waldenses, Huss, Jerome of Prague, the Venerable Bede, Grosseteste, Wickliffe, Bradwardine; and even in those of the schoolmen, Peter Lombard, Thomas Aquinas, Bonaventure, and Duns Scotus,—all long anterior to Calvin.

He also differed on the same and several other points of doctrine from Zuingle, who was a native of Switzerland, an eminent Reformer, and his forerunner, being the founder of the Reformed Church in that country. But ever since the synod of Dort, in 1618, which was composed of delegates from all the Calvinistic churches, and is the last Council that was held, the Calvinists have been chiefly opposed to the Arminians.

The tenets that have been usually styled Calvinistic, soon found their way into Germany*, France†, Prussia‡, and Holland§, at an early period of the Reformation; and were introduced into Britain in the reign of Queen Elizabeth||, by those divines who fled to Switzerland, &c. to escape the bloody persecutions under Queen Mary. But the political, and I may add the fanatical, conduct of the Puritans, (or of that faction of the Puritans who were all rigid Calvinists,) which overturned the church, and murdered their king, brought

* Among their chief patrons in Germany, we may reckon Frederick III., Elector Palatine, who, in 1560, removed from their pastoral functions the Lutheran doctors, and filled their places with Calvinists; and at the same time obliged his subjects to embrace the tenets, rites, and institutions of the Church of Geneva. From 1583, the influence and reputation of the Church of the Palatinate became so considerable, under the government of the Elector John Casimir, and his successors, that it obtained the second place among the Reformed Churches; and the "Form of Instruction," which was composed for its use by Ursinus, in 1563, and which is known under the title of the Catechism of Heidelberg, was almost universally adopted by the Calvinists. For an account of this Catechism, which may be found in the Oxford "Sylloge Confessionum," vide Kocher's Bibl. Theol. Symbolicæ, pp. 593, and 368.

Towards the end of the same century, the doctrine and discipline of Geneva were also embraced by other German states, the city of Bremen, &c.

† Dr. Mosheim, speaking of the French Protestant Churches, says, that about the middle of the sixteenth century, "they all, without exception, entered into the bonds of fraternal communion with the Church of Geneva."—*Eccles. Hist.* vol. iv. p. 384.—For the writers that have given the best accounts of the French Reformed Churches, their Confession of Faith, and their forms of worship and discipline, Dr. Mosheim refers us to Kocher, in his Bibl. Theol. Symbol. p. 299.

‡ "In Prussia, the Reformed gained ground after the death of Luther and Melancthon, and founded the flourishing churches that still subsist in that country."—*Mosheim*.—They also propagated their tenets, about the same time, in Poland, &c.

§ The religious system of Calvin was publicly adopted in the Belgic Provinces about the year 1571, or, at latest, in 1579; when the Belgic Confession, which made its first appearance in 1561, was confirmed in a public synod. And in the famous Synod of Dort, A. D. 1618, the same system was fixed as the national and established religion of the Seven United Provinces.

|| i. e. The Calvinistical tenets in regard to church government and discipline, were then first introduced into Britain; for it would appear, from Latimer's "Sermons," Fox's "Acts," &c. that several Protestants who suffered under Queen Mary, were Doctrinal Calvinists.

See also the Christian Observer, for 1812, p. 530.

Calvinism, already in its wane, into total disrepute with the friends of monarchy in England. It has, however, maintained its ground there more or less ever since; but, since the Restoration, chiefly among the Dissenters.

In Scotland, various attempts were made to introduce Calvinism and Presbyterianism, from the days of John Knox till the Revolution in 1688, when both were established; and at the union of the two kingdoms, in 1707, the religion of Scotland as then established was confirmed.

But though the seeds of Calvinism were thus industriously and early sown in different countries of Europe, there does not seem to have been any great degree of unanimity among its professors in those countries; nor had any Reformed Church, before the Synod of Dort, "obliged its members, by any special law or article of faith, to adhere to the doctrine of the Church of Geneva, relating to the primary causes of the salvation of the elect or the ruin of the reprobate."

It is also worthy of remark, that the authority of that synod was far from being universally acknowledged even among the Dutch; and it is doubtful whether the victory gained by it over the Arminians * was, upon the whole, advantageous or detrimental to the cause of the successful party.

"It is at least certain, that after the Synod of Dort, the doctrine of absolute decrees lost ground from day to day; and its patrons were put to the hard necessity of holding fraternal communion with those whose doctrine was either professedly Arminian, or at least nearly resembled it †."

In short, the history of what is called Calvinism is to be traced down from St. Augustine, under whose hand it first assumed a distinct form.—See Augustinus "De Prædestinatione Sanctorum;" Her. Venema's "Institutiones Hist. Ecclesiæ," 7 vols. 4to.; Jablonski's "Institutiones Hist. Christianæ," in 2 vols. together with the supplementary vol.; Beza's "Life of Calvin;" Usher's "Historia Gotteschalchi;" Bayle's Dictionary, under the articles Episcopius and Gomarus; Stapferus's "Institutiones Theologicæ;" the late Dr. Hill's "Lectures on Divinity," vol. iii. chap. 11; and Dr. Cook's "General and Historical View of Christianity," just published: in which work the origin and progress of the different tenets comprehended under the title of Calvinism are distinctly traced and ably treated ‡.

* See the Article "ARMINIANISM," below.

† Mosheim's Eccles. Hist. vol. iv. p. 412, and v. pp. 336, 8.

‡ Father Malmbourg's "Histoire du Calvinisme," "is remarkable for nothing," says Mosheim, "but the partiality of its author, and the wilful

DISTINGUISHING DOCTRINES.

The fundamental principle of Calvinism, and that from which its distinguishing tenets are naturally and logically deduced, is, the complete dependence of all things upon the Deity. It was maintained by Calvin, as it had been explicitly taught, many ages before, by St. Augustine, that the Supreme Being, who is infinite in power, in wisdom, and in goodness, must have comprehended in his great purpose, or decree, whatever was to happen ;—a proposition apparently in harmony with the soundest philosophy, and which, although consequences may certainly be drawn from it that, in the present state of our faculties, cannot be fully reconciled with the liberty of the will, or the moral accountability of man, rests upon grounds, which cannot easily be shaken.

The essential doctrines of Calvinism have been reduced to these five—Particular Election, Particular Redemption, Moral Inability in a fallen state, Irresistible Grace, and the Final Perseverance of the Saints. These are termed, by theologians, the Five Points ; and ever since the Synod of Dort, when they were the subjects of discussion between the Calvinists and Arminians, and whose decrees are the standard of modern Calvinism, frequent have been the controversies agitated respecting them. Even the Calvinists themselves differ in the explication of them : it cannot therefore be expected that a very specific account of them should be given here. Generally speaking, however, they comprehend the following propositions :—

1st, That God has chosen a certain number in Christ to everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creatures ; and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice*.

errors with which it abounds." A work bearing the same title, and which is chiefly a criticism on Maimbourg's, was published in 2 vols. by the famous P. Bayle.

* The Calvinistical doctrine of Predestination, or of the Divine Decrees, may be seen unfolded in the 3d Chap. of the Westminster Confession of Faith. The controversy which has had this doctrine for its object, has exhibited, in some of those who have engaged in it, an insatiable desire of sounding the deepest mysteries, and of being "wise above what is written." Hence the most subtle researches concerning the nature of the Divine Attributes, particularly those of justice and goodness; the doctrine of fate or necessity; the origin of evil; the connection between human liberty and divine prescience, &c. &c.

2dly, That Jesus Christ, by his sufferings and death, made an atonement only for the sins of the Elect*.

3dly, That mankind are totally depraved in consequence of the Fall; and, by virtue of Adam's being their public head, the guilt of his sin was imputed and a corrupt nature conveyed to all his posterity, from which proceeds all actual transgression; and that by sin we are made subject to death, and all miseries, temporal, spiritual, and eternal.

4thly, That all whom God has predestinated to life, he is pleased, in his appointed time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

And *5thly*, That those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace†.

The most prominent feature of this system is, the election of some, and the passing by or reprobation‡ of others.—“The Calvinists consider the decree of election, by which God chose out of the whole body of mankind certain persons, who are called the Elect, to whom in due season are effectually applied the means of their being delivered from corruption, as absolute, or arising entirely from the good pleasure of God. They consider the decree of reprobation, including two acts, Preterition and Condemnation, as also absolute§.”

On the 2d of the above points, holding that the destination of the death of Christ respected only such as shall finally be saved by him; and that if he had died for all mankind, with

* They believe in the all-sufficiency of our Lord's redemption for the sins of the whole world, both original and actual, but they deny its universality of intention or operation. See Calvin on St. John iii. 15; Acta Synodi Dordrechtanæ, sess. 136; and Owen's Display of Arminianism, chap. ix.

† For some of the texts of Scripture alleged in proof of these five heads of doctrine, and the decisions at Dort in regard to them, see Mr. Fuller's edit. of Hannah Adams's View of Religions, Art. Calvinists.

‡ Quos Deus præterit, reprobat.—Calvin, *Inst.* lib. iii.

§ Dr. Hill's Theol. Institutes, p. 95.

A distinguished Calvinist, who refers on this head to Fr. Turretini Theol. Loc. 4, Qu. 14, Sect. 89, remarks here, in illustration of Dr. Hill, that, “as far as I understand the doctrine, while they hold that God acts sovereignly in preterition, or, in other words, that he does not pass by the rest of mankind as being in themselves more unworthy than the objects of his choice; they at the same time teach, that the decree of precondemnation, as its end proposes the glory of Divine justice, must be viewed as proceeding on the ground of their being transgressors of the law, and therefore amenable to justice. That is, he does not in his eternal purpose condemn them simply as his creatures, but as rebels against his authority, both in Adam and in their own persons, whether as sinning against the law of nature, or against the light of revelation. In preterition he sustains the character of the Supreme Sovereign; in precondemnation, of a righteous Judge.”

regard to the majority he would have died in vain; they argue from such passages as John x. 11; xv. 12—14; Ephes. v. 25. And they rest in this destination to save those only who shall be saved, as more worthy of the sovereignty of God, and as taught by our Lord, John vi. 37—39*.

For a full statement of their sentiments on the 3d point, respecting which the difference between them and the Arminians seems to be the least clearly defined, see President Edwards "On Original Sin."—With regard to the 4th, they "consider the grace connected with salvation, as confined to those whom God hath chosen;—as a supernatural influence exerted by the Creator upon the faculties of the human mind, which, deriving its efficacy from the power of God fulfilling his purpose, never can fail of its effect; and which produces, in a manner that they do not pretend to explain (John iii. 8), but ordinarily with the use of means, and always in a consistency with the reasonable nature of man, that change which is the work of the Spirit."—And on the 5th point they hold, that "this grace does not preserve any man in this state from every kind of sin; but that those to whom it is given, cannot fall from it either finally or totally." And, according to their system, "assurance of grace and salvation is possible†."

The order in which they understand the Divine decrees, has produced two distinctions of Calvinists, viz. Sublapsarians, and Supralapsarians: the former term derived from two Latin words, *sub*, below or after, and *lapsus*, the fall; and the latter from *supra*, above, and *lapsus*, the fall.

The Sublapsarians assert, that God had only permitted the first man to fall into transgression, without absolutely predetermining his fall; their system of decrees, concerning election and reprobation, being, as it were, subsequent to that event. On the other hand, the Supralapsarians maintain that God had from all eternity decreed the transgression of

* Dr. Hill, p. 90.

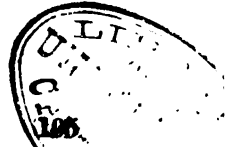
Dr. Mosheim remarks, that the early fathers "never presumed, before Augustine, to set limits to the extent of the Divine grace and mercy."—*Eccles. Hist.* vol. v. p. 370.—Mr. Milner also, in vol. ii. p. 506 of his *Hist. of the Church of Christ*, says, after Limborch, "The notion of particular redemption was unknown to the ancients: and I wish it had remained equally unknown to the moderns."

Of this doctrine it may perhaps be said, that it
"narrows the mind,

And to party gives up what was meant for mankind,"

† Dr. Hill, pp. 98, 99, 118.

The notion of many Calvinists is, that man is wholly destitute of grace, until that time arrives when the converting and sanctifying Spirit of God visits him; and that the smallest particle of this grace is a sure pledge of a farther communication of it, and of the final salvation of the recipient.



Adam, in such a manner that our first parents could not possibly avoid that fatal event, and this as a foundation for the display of his justice and mercy*. It is, however, quite evident, upon careful examination, and indeed the remark was very properly made by Dr. Priestley, that "if we admit the Divine prescience, there is not, in fact, any real difference between the two schemes," the difficulty connected with the intricate subject of moral evil being the same on the one theory as the other; and, accordingly, that distinction is now less frequently mentioned. They are thus stated by Dr. Doddridge in his Lectures:—

"The Supralapsarian and Sublapsarian schemes agree in asserting the doctrine of predestination, but with this difference, that the former supposes that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation.

"The latter scheme supposes, that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination†." The Doctor adds, that "the chief difficulties which may be urged against the former scheme, do likewise attend the latter."

Those divines who seem to have gone to the height of Supralapsarianism, were Calvin, Beza, Perkins, Gomarus, Whitgift, Usher, and Twisse, who was prolocutor to the Assembly of Divines at Westminster in 1643; and more lately Crisp, Saltmarsh, Mr. Brine, and Dr. Gill: and it is said that the two last, with Mr. Hussey of Cambridge, have carried their singularities so far as to disclaim all addresses and exhortations to sinners‡.

Many Sublapsarians, struck doubtless with the force of

* See Mosheim's Ecclesiastical History, vol. v. p. 366.

† Vol. ii. p. 288, fourth edition. In Dr. Gill's "Body of Divinity," book 2, chap. ii. p. 303, may be seen his attempt to shew how the two systems coalesce.

‡ Bishop Burnet on the 17th Article; see also the "Annual Review" for 1788, p. 220.

Calvinists in general, I believe, do not consider predestination as affecting the agency or accountableness of men, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. See Calvin's Inst. lib. ii. c. 5. s. 4.; and lib. iii. c. 22. s. 10.

Yet that Calvin himself was a Supralapsarian appears evident from the same work, lib. iii. c. 21. s. 5; c. 22. s. 2—4, and 11; c. 23. s. 3, &c. &c.

those texts which set no limits to the object of Christ's death, reject the second leading article of their creed, and hold Universal Redemption. And of those others who do not profess to hold this doctrine, some, and among the rest even Calvin himself, occasionally drop such expressions as cannot well be construed in a way consistently with that article, or otherwise than as admitting or implying the doctrine in question*.

"In England, the first Reformers were generally in the Sublapsarian hypothesis; but Perkins and others asserted the Supralapsarian way †."

The Calvinistic system includes in it, the doctrines of a Trinity in Unity, and of an atonement. With respect to the latter, the Calvinists hold that Christ, the eternal Son of God, in our nature, and acting as surety for the elect, suffered all that divine wrath that was due to them as transgressors of the law. Divine justice required its victim either in the sinner, or his substitute: Jesus became the surety; he paid the debt, and satisfied the demand.

Justification by faith alone, and the imputed righteousness of Christ, also form an essential part of the same system.

Calvinists suppose, that, on the one hand, our sins are imputed to Christ; and, on the other, that we are justified by the imputation of Christ's righteousness to us—i. e. we, the guilty, are treated by God as righteous persons, out of regard to what Christ has done and suffered: who, though perfectly innocent, was appointed to suffer by the imputation of our sins to him; and the punishment inflicted on him was requisite to the plenary payment of an infinite debt.

Calvin, Beza, &c. even held, "that Christ went to the place of the damned, and suffered their pains; and that it was highly proper he should do so, in order to complete the redemption of mankind ‡." And Calvinists seem universally to reject the opinion of a middle or separate state, distinct both from heaven and hell, between death and the resurrection.

Calvin states, and defends at large, the principles of his

* See Calvin on St. Matthew xx. 28; chap. xxvi. 28; and Heb. ix. 28. On the second of these texts he says, "*Sub multorum nomine non partem mundi tantum designat, sed totum genus humanum.*" And on the third, "*Multos dicit pro omnibus, sicut ad Rom. v. 15. Certum quidem est non omnes ex Christi morte fructum percipere; sed hoc ideo fit quia eos impedit sua incredulitas.*" See also Dallæus's Apology against Spanheim; Pool's Annotation on Heb. ii. 9, &c. "*Expellas naturam,*" &c.

† Bishop Burnet on the 17th Article, to which the reader is referred, as being generally allowed to contain a brief, full, and fair representation of what is found in the writings of both parties on this subject.

‡ Dr. Hey's *Ner. Lect.* vol. ii, p. 373.

system in his "Institutes of the Christian Religion," which have long held in the Reformed Churches the same rank, authority, and credit, that the "Loci Communes" of Melancthon obtained among the Lutherans. And both he and his followers refer, in proof of their peculiar sentiments, to St. Paul's Epistle to the Romans, and the other epistolary writings, more frequently than to any other part of the New Testament; on the ground, I presume, that the Epistles were written after the descent of the Holy Ghost, who was promised to guide the Apostles into all truth.

The chief advantage of their doctrines, we are told, is to produce in us a most reverential awe when we look up to God, and the profoundest humility when we look down upon ourselves.

This is candidly admitted by Bishop Burnet; but, however it may be, and "whatever may be our opinion of the speculative and highly metaphysical tenets of Calvinism, it is but justice to this sect to observe, that its members are in general exemplary for their piety and virtue*."

The chief Calvinistic confessions, catechisms, &c. are the Helvetic, the Gallican, the Belgic, and the Westminster Confessions of Faith; Calvin's Catechism; the Heidelberg Catechism; the Westminster Assembly's Larger and Shorter Catechisms; the Acts and Canons of the Synod of Dort, &c.

Their best systems of divinity are those of Turretine, Pictet, Stapferus, Dr. Gill, &c.; and Henry and Scott are their popular Commentators†.

WORSHIP, CHURCH GOVERNMENT, DISCIPLINE, &c.

It does not appear that objections were made to a set form of prayer by any of the first Reformers; or that there was, for some years, any Reformed Church without some kind of liturgy. Calvin was himself no enemy either to public liturgies, or to Episcopacy; yet all forms are laid aside, and extemporary prayer is used in most Calvinistic communions; and wherever Calvinism has been the *established* religion, the Presbyterian form of church government has been adopted.

* Monthly Review, March 1806, vol. xlix. p. 314. It is doubtless a fact, and a fact that will bear the severest scrutiny, that Calvinism has ever stood connected with many shining and sterling fruits of Christian holiness in multitudes of its professors; and further, that no class or description of men whatever have been more zealous and laborious than they, in extending the knowledge and influence of Christianity throughout the world.

† In Dr. Hill's able Lectures on Divinity, referred to above, much light is thrown upon the several Calvinistic doctrines.

A Form of Prayer was drawn up for the Church of Geneva, and another for the use of the Church in Holland; and both these churches use forms *partially*, or for certain church offices, and certain parts of the regular church service, to this day. But the only members of the Calvinistic body in Britain, who have yet shewn a disposition to follow this example, are the Calvinistic Methodists, who now pretty generally use both the Church Liturgy, or certain parts of it, and the surplice. The French Calvinists likewise, both in Europe and in America, use forms; and it appears from their liturgy, that the latter have also adopted the sign of the cross in baptism,—a practice which all Calvinists, in former days, would have considered to be an act of idolatry*.

The Calvinists on the continent of Europe differ from the Lutherans in their using the psalms, hymns, &c. *in metre*; but seem to unite with them, and with all Calvinists in Britain, &c. in *sitting* while singing the praises of God; and I may add, that they seem to conform with both the Lutherans and Roman Catholics, in spending their Sunday evenings in a way but little corresponding with the gravity and intention of Sunday employments†.

Calvin expressed his decided opinion that the Lord's Supper should be administered monthly; but he confined the privilege of communion to pious and regenerate believers. And to the question, whether it was proper to give the communion to the sick at their own houses, he replied in the affirmative‡.

Calvinists have retained but few rites and ceremonies. Even the rite of Confirmation they have laid aside, though it was approved by Calvin, as well as by Luther and other Reformers; and for no better reason, seemingly, than because it had been abused.

The Dutch Calvinists observe Christmas-day, Easter-day, Ascension-day, and Whitsunday; but almost all other Calvinists have laid aside the observation even of these festivals, and of all saints' days whatsoever.

* Livre contenant les Prières Publiques, &c. 8vo. New York, 1803, p. 208.

† See the Christian Observer, 1815, p. 803.

‡ Strype's Annals, vol. i. p. 258. Calvin is said to have demanded of the people of Geneva, that, if he became their teacher, they should be content to admit a complete form of discipline, which both they, and also their pastors, should be solemnly sworn to observe "*for ever*." See Hooker's Preface to his Eccles. Polity. This strange demand, however, was not acceded to; and most readers must be aware how widely the practice of the great body of those who now bear his name differs from his sentiments on the above points of worship and discipline.

Though the established Calvinists adopt, as already observed, the Presbyterian form of church government, there are numerous and very respectable societies of professing Calvinists, who are Independents, or Congregationalists, as to government, and have a form of discipline peculiar to themselves; and many have been, and no doubt still are, warm friends of Episcopacy; for, "if we would look for warm advocates of church authority in general, and for able writers in defence of our own form of church government in particular, such," says Bishop Horsley, "we shall find among those divines of our church who were called, in their day, the Doctrinal Calvinists *."

COUNTRIES WHERE FOUND, &c.

The Calvinists are not formed into any distinct society, but are to be found among Episcopalians, Presbyterians, Independents, Baptists, &c.

The Church of Geneva, which was almost the cradle of the Reformation, long retained the doctrines and discipline of Calvin, her illustrious founder; but so widely have her pastors now departed from the orthodoxy of their predecessors, that she can no longer be ranked in the list of Calvinistic churches; whereas the other Swiss Protestant churches still adhere, I believe, to the doctrine of their fathers †.

Calvinism has been the prevailing religion of the United Provinces ever since 1572; but Arminianism was tolerated in 1630, and afterwards increased, though it excluded its professors from places of trust or profit under the government. And in Germany, the Calvinists, Arminians, and Lutherans, are mixed with the Romanists; the different religions prevailing in different places, and in different degrees; but the Calvinists chiefly on the Rhine.

The three established churches are said to have approached each other of late, in many places of the German empire, and

* Charge for 1801, p. 34. "Indeed, I never yet could discover, what necessary connection there is between Calvinism, and that spurious form of ecclesiastical government, Presbyterianism."—*Faber's Thoughts on the Calvinistic and Arminian Controversies*, p. 42.

Even Calvin himself was, or professed to be, a warm friend and admirer of the Episcopalian form of church government. Vide *Calv. Confes. Fid. Gall.*; *Epist. ad Cran. de Reformand. Eccles. necessitate*; *Vera Eccles. Reformatio* *Epist. ad Regem Poloniæ*; *Calv. Inst. l. iv. c. 4. passim*. *Epist. 190. &c. &c.*

† "Indeed, in point of fact, it is credibly stated, that, of the twenty-five persons who constitute the 'Company of Pastors' of Geneva, only five held the orthodox faith; while all the remainder unite in opposing it," and in preferring to the doctrine of Calvin, that of Socinus and Rousseau. See the *Christian Observer* for 1817, p. 712, &c.

particularly the Lutherans and the Calvinists: the distinctions which had originally separated them; both in doctrine and external rites, having begun to disappear, and in some places they have actually united*.

In France, Calvinism was abolished by the revocation of the Edict of Nantes in 1685; but it is still professed there by almost all the Reformed. Its adherents are said to have scarcely any congregations in Russia, except at Riga, and in St. Petersburg. And even in Prussia, where all Christian sects stand on an equal footing, and the king and royal family are Calvinists, they amount to only about 300,000.

In Hungary, where the legacy of religious freedom which the Emperor Joseph the Second left to his people is still enjoyed, they are said to amount to 1,050,000; to have 1384 pastors, and 1351 places of public worship. They there possess equal rights with the Lutherans, Greeks, and Roman Catholics; and have their own colleges, the principal of which is that at Saros Patak.

Calvinism forms the established religion in Scotland, where it is also professed by a great majority of the Dissenters; and in England it is taught in all the chapels of Mr. Whitfield and Lady Huntingdon, of the Independents and the Particular Baptists, and in many of those of the Presbyterians. It is also professed by these last three denominations in general, and by various others, in Ireland, America, the Cape of Good Hope, Batavia, Ceylon, &c.

There are two seceding synods in Ireland, whereof the members are all Calvinists; but it is thought that Arminianism predominates among the Presbyterians in that country, and perhaps in America also, as well as in England.

Without taking notice of others who are professed Calvinists, it must hence appear that they form a numerous body; yet different people seem disposed, from different motives, to add to their number; for, while many Calvinists are wont to claim several orthodox tenets—such as original sin, the atonement, sanctification, and justification by the sole merits of Christ—as entirely their own, some Arminians have shewn themselves extremely unguarded in styling all men Calvinists who hold these doctrines.

The chief universities in which the doctrines of Calvin have been taught, are, besides that of Geneva and the Scotch

* Diversity of sect is considered to have had a useful effect in Germany, while this union is thought to have a baneful one. Indifference, infidelity, and scepticism are said to be promoted by it; and they were already too prevalent in Prussia, Hanover, Brunswick, Bavaria, and other states.

universities, which may be seen below under the article "CHURCH OF SCOTLAND," those of Leyden, Franeker, Utrecht, Groningen, Heidelberg, Marbourg, Mountauban, Saros Patak, together with several in America.

EMINENT MEN, AND AUTHORS PRO AND CON.

Among the more distinguished followers of Calvin may be ranked the names of Beza, Diodati, Mestrezat, Spanheim, the Tronchins, the two Turretines*, and Pictet, all of them of Geneva, and all names familiar to the learned. And to these may be added those of P. Martyr, Ursinus, Zanchius, F. Junius, L'Enfant, Bullinger, Gomarus, Dallæus, Blondell, Salmasius, Claude, Owen, Henry, Gill, Guise, John and Jonathan Edwards, Toplady, Watts, Doddridge, Whitfield, &c. It is, however, by no means to be understood that all these divines were unanimous on all points of doctrine; or that they all received all the tenets of Calvin, for the contrary is too plain to be denied.

The more early champions of Calvinism were Claude and Jurieu, who wrote in its defence, against the attacks of the Roman Catholic Fathers Maimbourg and Nicole†. But one of the most able defenders of the Calvinistical doctrine of predestination, both upon philosophical and Christian principles, was Dr. Jonathan Edwards of New Jersey, in his "Inquiry into the Freedom of the Will," and his "Doctrine of Original Sin;" and the same sentiments are contended for by Mr. Toplady, in his "Doctrine of Absolute Predestination stated and asserted," in his "Letter to John Wesley," in his "More Work for Mr. J. Wesley," and in his "Scheme of Christian and Philosophical Necessity." Sir Richard Hill, in his "Review of Mr. Wesley's Doctrines," in his "Logica Wesleyensis," and in his "Strictures on Mr. Fletcher," is another defender of Calvinism. And to these may be added Mr. T. Williams, in his "Vindication of the Calvinistic Doctrines of Depravity, the Atonement, Divine Influence," &c.

Their party have had lately to contend with Socinians, as well as with Arminians. Their champion against the former

* John Alphonsus Turretine, son of the other, ought not perhaps to be included in this list; for though he was pastor, professor of divinity and ecclesiastical history, and deputy rector of the University of Geneva, he was an Arminian, and also maintained the apostolical institution of Episcopacy, in his oration before the University, in May 1708. For this, Dr. Nichols was desired to write him a letter of thanks.

† Maimbourg's opposition to Calvinism was shewn in his "Histoire du Calvinisme;" and Nicole's in his "Préjugées Legitimes contre les Calvinistes," of which Claude wrote an Examen.

is Mr. Fuller, who, in a work entitled "The Calvinistic and Socinian Systems compared," has endeavoured to defend their system from the absurdities and impieties with which it has been charged in the writings of modern Socinians. His criticisms are chiefly directed against Dr. Priestley and Mr. T. Belsham, who have not condescended to notice them; but Dr. Toulmin and Mr. Kentish have come forward and bestowed upon them some animadversions, to which their antagonist has replied.

For much of what has been said on the other side, see Archbishop King's "Sermon on Predestination," 8vo. 1709; Mr. (afterwards Archbishop) Sancroft's "Fur Prædestinatus;" Mr. Ludlam's "Two Essays, on Justification, and the Influences of the Holy Spirit;" Dr. Thomas Edwards (of Coventry)'s work, entitled, "The Doctrine of Irresistible Grace proved to have no Foundation in the Writings of the New Testament;" Dr. Whitby "On the Five Points;" Mr. Wesley's "Predestination calmly considered;" Mr. Fletcher of Madely's "Checks to Antinomianism;" Dr. Jortin's "Six Dissertations," No. 1 and 2; Dr. Towers's "Review of the Genuine Doctrines of Christianity, comprehending Remarks on several principal Calvinistic Doctrines, &c.;" and lastly, Bishop Tomline's "Refutation of Calvinism," to which the late Mr. Scott replied.

MISCELLANEOUS REMARKS.

"It is usual with men, either to entertain ideas of Divine goodness which are derogatory to perfect holiness and justice, or to exalt these latter attributes, taken in conjunction with absolute sovereignty, to the prejudice of that mercy which is revealed in the Scripture, and is also not obscurely indicated in nature and providence; a proceeding which tends, in the one case, to inspire the mind with presumption, and, in the other, to sink it in despondence; and nothing can be of more importance than to guard equally against both these extremes*."

Here, indeed, we are upon dangerous ground, and I have no desire to delay in our passage over it. It becomes us to treat the subject, not as though there were no mysteriousness or no difficulty in it, but with the most profound humility and reverence, and to say, with the great and good Archbishop Leighton, "Here it were easier to lead you into a deep, than to lead you forth again. I will rather stand on the shore and silently admire it, than enter into it." And I

* Bates's Rural Philosophy, Pref. p. 26. "

conclude the subject of this article in the words of an able Reviewer:—"Every year brings with it additional conviction that we have nothing to do with Calvinism or Anti-Calvinism; but that what God tells us, by his undoubted word, to do and to believe, it is our business to adopt and practise with devout and humble obedience; not relying on ourselves, but so working, as if works were all; so praying, as convinced of our inability of ourselves to help ourselves;—considering works as living faith, and faith as vital efficiency: faith, as involving the whole work of the evangelical law,—the work of believing on him whom God hath sent, and also the work of "keeping his commandments:" works, as the expansion of faith, expressing it, exemplifying it, doing it—and considering further, that it is a part of faith to abstain from vain curiosity concerning the inscrutable counsels of God, or the manner in which his attributes are to be reconciled with our puny metaphysics, or the perfection of his nature with his apparent government of the world*."

ARMINIANISM, AND ARMINIANS.

NAMES.

THOSE who maintain the doctrines, in regard to Predestination and Grace, that were embraced, and ably defended, by *Van Harmin* or *Arminius*, an eminent Protestant divine, and a native of Oude-Water in Holland, who flourished at the beginning of the seventeenth century, have been, since that period, called by his name.

The term *Arminian*, however, like many others in current use, is doubtless less appropriate; for though it, of course, did not exist at the Reformation, the doctrines were not then unknown, which were afterwards distinguished by it. Bolsec, the biographer of Calvin, is said to have taught them, even at Geneva, in 1551; and they have no doubt many professors at this day, who will not scruple to assert, not only that they were maintained from the beginning of the Reformation, but that they are even coeval with Christianity itself.

The same religionists have also been called *Remonstrants*, particularly on the continent, because, in 1610, they presented an humble petition, entitled their *Remonstrance*, to the States

* British Review for September 1821, No. xxxv. p. 155.

of Holland and West Friesland, in which they specify their grievances, and pray for relief.

RISE, PROGRESS, &c.

Arminius, from whom are derived the origin and the name, but not the doctrines of the sect, who was born in 1560, and died in 1609, first studied at Leyden, and then at Geneva. After visiting Italy, and spending some time at Padua, he was admitted to the exercise of the ministry at Amsterdam, and was called to succeed D. Janius in the divinity chair at Leyden in 1603.

When at the university of Geneva, he studied under Beza, by whom he was instructed in the doctrines of Calvin; and having been judged by Martin Lydius, professor of divinity at Franeker, a fit person to refute a work, in which the Calvinistic doctrine of predestination had been attacked by some ministers of Delft, he undertook the task: but, upon strict examination of the reasons on both sides, he became a convert to the opinions which he was employed to refute, and afterwards went still farther than the ministers of Delft had done. The result of his inquiries on this, and other subjects connected with it, was, that, thinking the doctrines of Calvin, with regard to free-will, predestination, and grace, too severe, he began to express his doubts respecting them in the year 1591, and at last adopted the religious system of those who extend the love of God, and the merits of his Son, to all mankind.

After his appointment to the theological chair at Leyden, Arminius thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them exposed him to the resentment of those that adhered to the theological system of Calvin, which was the received doctrine of the churches in Holland, as contained in the *Belgic Confession and Catechism*; but his principal opponent was Gomar, his colleague. —The controversy, thus begun, became more general after the death of Arminius, and threatened to involve the United Provinces in civil discord. Disputes ran high, and on each side considerable talents and learning were displayed. The Arminian tenets, however, gained ground, under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction; but the Calvinists, or Gomarists, as they were now called, appealed to a national Synod; and, after many difficulties and delays, a Synod was convened, by order of the States General,

at Dordrecht, or Dort. It was composed of ecclesiastical and lay deputies from all the churches of Federated Belgium, or the United Provinces*, and also of ecclesiastical deputies from the Reformed Churches of England†, Switzerland, Bremen, Hesse, and the Palatinate; and it sat from the 1st of November 1618, to the 26th of April 1619.

In this Synod, in which politics got mixed with religion, the principal advocate in favour of the Arminians was Episcopius, who had succeeded Arminius as professor of divinity at Leyden. It had scarcely commenced its proceedings, when a dispute arose on the mode of proceeding, which drove the Arminian party from the assembly; they having insisted on beginning with a refutation of the Calvinistic doctrines, especially that of *reprobation*, whilst the other party determined, that, as the Remonstrants were accused of departing from the Reformed faith, they ought first to justify themselves by scriptural proof of their own opinions.

All means to persuade the Arminians to submit to this procedure having failed, they were banished the Synod for their refusal; their cause was tried in their absence; and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, which Mosheim seems to think was premeditated and determined even before the meeting of the Synod, they were considered as enemies to their country and its established religion, and were exposed to much persecution. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations suppressed. The great Barneveldt, the Advocate of Holland, lost his life on a public scaffold; and the learned Grotius, being condemned to perpetual imprisonment, made his escape and took refuge in France.

But the authority of this Synod, which, disdaining to pur-

* It was not, however, with the unanimous consent of the States that this Synod assembled; for three of the Seven Provinces protested against the holding of it, viz. Holland, Utrecht, and Overijssel.

† The English Deputies were Dr. G. Carlton, Bishop of Landaff; Dr. Joseph Hall, then Dean of Worcester, afterwards Bishop of Exeter, and lastly of Norwich; Dr. J. Davenant, Margaret Professor of Divinity and Master of Queen's College, Cambridge, afterwards Bishop of Salisbury; and Dr. Samuel Ward, Master of Sidney College, Cambridge, and Archdeacon of Taunton. The object of their being sent to Dort was to vote against the Arminians; but all the four maintained Universal Redemption; and, on their return, they published a Joint Attestation, in which they declare that the opinions they there gave were agreeable to Scripture and the doctrine of our church.

sue conciliatory measures, terminated in an incurable separation, was far from being universally acknowledged, either in Holland or in Britain; for the provinces of Friesland, Zealand, Utrecht, Guilderland, and Groningen, could not be persuaded to adopt their decisions; and they were opposed by King James I.* and Archbishop Laud, in England. Nor would the churches of Bremen and Brandenburg, which made a considerable figure among the Reformed in Germany, ever suffer their doctors to be tied down to the opinions and tenets of the Dutch divines, as maintained in this assembly.

But whether, in condemning the opinions and excommunicating the persons of the Arminians, it acted justly or unjustly, yet surely few will now be found who can approve of the persecution which followed, and which drove these men from their churches and their country into exile and poverty, even should it be admitted that persecution had begun on the part of the Remonstrants, as their opponents maintain. However, after the death of Maurice, Prince of Orange, A. D. 1625, who had been a violent partisan in favour of the Gomarists, the Arminian exiles were restored to their former reputation and tranquillity; and, under the toleration of the States, which was granted them in 1630, they erected churches, and founded a college at Amsterdam, appointing Episcopius the first theological professor. This seminary has from time to time produced some able divines and excellent scholars; and among others may be mentioned the names of Courcelles, Poelenburg, Limborch, Le Clerk, Cattenburgh, and Wetstein, all of them his successors in the theological chair.

But the Arminians there have been exposed to occasional persecutions; and the external lustre of their community is said to have been long on the decline. This, however, cannot be said of the credit and influence of their religious principles even in Holland; for they have "insinuated themselves, more or less, into the bosom of the Established Church, and infected the theological system of many of those pastors who are appointed to maintain the doctrine and authority of the Synod of Dort †;" and, it may be added, of the Westminster Assembly.

The early introduction of Arminian principles into various other countries, as Britain ‡, France, Geneva, and many parts

* "The King had assisted in maintaining these" (the Calvinistic) "doctrines in Holland, but will not have them propagated in England."—*Neal*, 2, 127. So also Bishop Burnet.

† Mosheim's *Eccles. Hist.* vol. v. p. 464.

‡ Arminian tenets were known and adopted here long before Archbishop

of Switzerland, is abundantly known; but their progress is said to have been somewhat retarded of late, more especially in Germany and several parts of Switzerland, by the prevalence of the Leibnitzian and Wolfian philosophy, which is more favourable to Calvinism*.

See an interesting work, entitled "An Abridgment of Gerard Brandt's History of the Reformation in the Low Countries," in 2 vols. 8vo. 1725.

A curious account of the proceedings of the Synod of Dort may also be seen in a series of Letters, written by the ever-memorable John Hales of Eaton, who was present on the occasion, and relates with candour and simplicity what he saw and heard.

DISTINGUISHING TENETS.

The original difference between the Arminians and the Calvinists was entirely confined to the *five points*†, relative to the doctrines of Predestination and Grace; and it was the doctrine of the former, concerning these points alone, that occasioned their condemnation in the Synod of Dort.

The distinguishing tenets of the Arminians may therefore be said to consist chiefly in the different light in which they view the subjects of those points, or in the different explanation which they give to them; and are comprised in the five following articles, relating to Predestination, Universal Redemption, the Corruption of Human Nature, Conversion, and Perseverance.

1. With respect to the first, they maintained "That God, from all eternity, determined to bestow salvation on those who, as he foresaw, would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist, to the end of life, his Divine assistance:—so that election was conditional; and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness."

2. On the second point, they taught, "That Jesus Christ, by his sufferings and death, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in him, can be partakers of that Divine benefit."

Land, who is well known to have greatly encouraged them; and "after the ejection of near two thousand ministers, for not complying with the Act of Uniformity, the Church was almost wholly Arminian."—*Bowman's Review of the Doctrines of the Reformation*, p. 121.

* See Mosheim's Eccles. Hist. vol. v. p. 464. Note (ee).

† See above, p. 102.

3. On the third article they held, "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing: and that, therefore, it is necessary, to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ*."

4. On the fourth, they believed, "That this Divine grace, or energy of the Holy Ghost, begins, advances, and perfects every thing that can be called *good* in man; and that, consequently, all good works are to be attributed to God alone;—that, nevertheless, this grace, which is offered to all, does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner †."

5. And, on the fifth, "That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state;"—and though the first Arminians entertained some doubt with respect to the closing part of this article, their followers uniformly maintain, "that the regenerate may lose true justifying faith—fall from a state of grace, and die in their sins ‡."

Thus, the followers of Arminius believe that God, having an equal regard for all his creatures, sent his Son to die for the sins, not of the *elect* only, but of the *whole world*;—that saving grace is offered to all;—that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those that perish comes from themselves;—and,

* So Drs. Heylin and Mosheim, &c.; and this doctrine seems to correspond with what Arminius himself maintains in his "Declaration," and in his "Public Disputations," Thesis 7, &c.—But if this be the Arminian doctrine, is it not at the same time that of the Calvinists? And if so, whence could the subject of this article have become a ground of dispute in the Synod of Dort?—I have not yet seen this point cleared up to my mind, and still desire farther satisfaction.

This article (as held, I presume, by many later Arminians) is thus expressed by Dr. Gregory and others,—"That mankind are not totally depraved; and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to posterity."

† This article, as well as the former, is interpreted by some modern Arminians with a greater latitude.

‡ These five articles, which are here given nearly in the words of Mosheim, are thus briefly expressed by Lampe in his *Synopsis Hist. Sacre*,—"Prædestinationis decretum non esse absolutum:—meritum Christi esse universale:—liberum arbitrium, non prædeterminari:—gratiæ operationem in conversione non esse irresistibilem:—vere fideles posse verâ fide excidere."

that in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation and the influence of Satan, fall from grace, and sink into final perdition.

These sentiments they found "on the expressions of our Saviour, respecting his willingness to save *all* that come unto him; especially on his prayer over Jerusalem; on his sermon on the mount; and above all, on his delineation of the process of the last day, where the salvation of men is not said to have been procured by any decree, but because 'they had done the will of their Father who is in heaven.' This last argument they deem decisive, because it cannot be supposed that our Lord, in the account of the judgment day, would have deceived them. They also say, that the terms respecting election in the Epistle to the Romans, are applicable only to the state of the Jews *as a body*, without any reference to the religious condition of individuals, either in this world or the next."

But as the Arminians are not authoritatively bound to adhere closely to these articles, or indeed to any particular form of confession, much misconception seems to exist on the subject of the Arminian doctrine. And though some Arminian divines have approached nearer to the Pelagians than to the Lutherans, whose system they seemed to favour in the above articles; yet nothing but mere prejudice, or the grossest ignorance, can lead any to confound it with that of Socinus, or even with that of Pelagius; and of course to associate its professors with Pelagians and Socinians, as is not unfrequently done by many Calvinists and others, from whom better things might be expected. For this system—which maintains the doctrine of human depravity, salvation by Christ, justification by faith, and sanctification by the Holy Spirit—stands on very different grounds from that of either the Pelagians or Semi-Pelagians; and, admitting the doctrine of the Holy Trinity, it cannot be justly charged with Socinianism. It may notwithstanding be admitted, that there have not been wanting some who have sheltered their Pelagian, nor others perhaps their Arian, or even their Socinian, errors, under the name of Arminianism.

See a "Confession of Faith," drawn up by Episcopius, and expressed for the most part in words and phrases of holy Scripture, which the Arminians have generally adopted, though it is not enjoined upon them by any law or authoritative obligation. See also Bishop Burnet's "Exposition of the 17th Article of the Church of England," and Dr. Heylin's "Hist. Quinquarticularis," or "History of the Five Points,"

more particularly of their reception and progress in England *. And for some account of their Confessions of Faith, and the historical writers who have treated of this denomination, vide J. C. Koecheri "Biblioth. Theol. Symbolicæ," p. 481.

WORSHIP AND CHURCH GOVERNMENT.

"The external forms of Divine worship and ecclesiastical government in the Arminian Church, are almost the same with those that are in use among the Presbyterians. As, however, the leading men among the Arminians are peculiarly ambitious of maintaining their correspondence and fraternal intercourse with the Church of England, and leave no circumstance unimproved that may tend to confirm this union; so they discover, upon all occasions, their approbation of the Episcopal form of ecclesiastical government, and profess to regard it as most ancient, as truly sacred, and as superior to all other institutions of church polity †."

COUNTRIES WHERE FOUND—EMINENT MEN—WRITERS PRO AND CON., &c.

The Arminians are still a distinct sect from the Establishment in the United Provinces; where, says Mosheim, they have thirty-four congregations, more or less numerous, which are furnished with eighty-four pastors. Besides these, their church at Frederickstadt, in the duchy of Holstein, still subsists ‡. They are also to be found in most countries,

* The theological student will also find the Arminian system and principles still more fully detailed in Curcellæi Opera, fol. 1675; Binchii Mellicium Theologicum, 4to. 1657; Episcopii Opera, 2 vols. fol. 1665; Limborchi Theol. Christiana, fol. 1715; Bishop Bull's Harmonia Apostolica; and Le Blanc's Theses Theol. fol. 1683; which last work seems to hold the balance even between the Arminian and Calvinistic doctrine.

The works of Arminius were collected and published at Frankfort, A. D. 1635, in one vol. 4to.; but a pretty just and accurate notion of his doctrine and character may be formed from his "Disputationes Publicæ et Privatæ." Lugd. 1610. The most ample account of his life is given by Brandt, in his Hist. Vitæ Jac. Arminii, Amstel. 8vo. 1724.—See Dr. Mosheim's edit. of this work, at Brunswick, 1725.

† Mosheim's Eccles. Hist. vol. v. p. 465.—This language of Dr. M. seems to insinuate that the Arminians are not very sincere in these professions; and there is no doubt some ground for such an insinuation, if they do not universally adopt, and adhere to, what they thus profess to approve and admire. The remark, however, no doubt particularly refers to the Arminians of Holland; but as those who bear this name belong to many various communions, they of course adopt the forms both of worship and church government which prevail among those with whom they are connected.

‡ While, after the Synod of Dort, many Arminians retired to Antwerp, and others fled to France, &c. a considerable number, accepting the invitation sent to them by Frederick, Duke of Holstein, formed a colony, which settled in the dominions of that prince, and built for themselves a handsome town in South Jutland, on the Eyder, which they called by his

and among many denominations of Christians, both in Europe and America.

Ever since the days of Archbishop Laud—i. e. from the time of King Charles the First—by far the greater part of the clergy of the Establishment in England have taken this side of the question, and the term Arminian is applied by many as descriptive of the doctrines of the Church of England. As far as it indicates the rejection of the Calvinistic hypothesis of predestination, reprobation, and particular redemption, by the generality of the members of that church, it is doubtless applied with justice. But if it is used for imputing to the Church of England any approach towards the fundamental errors, into which many eminent Arminians on the continent have fallen since the Synod of Dort, it is by no means applicable; for their theological system underwent a considerable change soon after that period, and embraced many persons whose opinions respecting the person of Christ, the necessity of the aid of Divine grace, and other fundamental doctrines of Christianity, appear to have fallen far below the standard of the Gospel. So comprehensive is it said to have become, that Christians of all sects and denominations, whatever their sentiments and opinions may be, Papists excepted, may be formed, according to it, into one religious body, and live together in brotherly love and concord. Many who do not belong to the Church of England, and not a few of those who are within her pale, both clergy and laity, seem to believe, and warmly contend, on the other hand, that her doctrinal articles and confessional are strictly Calvinistic: and on this subject, the dispute perhaps never ran higher than it has done of late years*.

The members of the Episcopal churches in Scotland and America—the Moravians—the General Baptists—the Wesleyan Methodists—the Quakers—the Swedenborgians, &c. are Arminians. It is generally supposed that a great proportion of the clergy of the Kirk of Scotland teach the Arminian doctrines, although their Confession of Faith is strictly Calvinistic; and the same difference of opinion in regard to the Five Points may be said to prevail also in the Church of Rome.

Other eminent men and writers among the Arminians, besides those already mentioned, are Vorstius, Grotius, Brandt,

name, where they still live happy and unmolested, in the open profession and free exercise of their religion. They may also have public schools and a printing-office; and one half the number of magistrates must be chosen from among them: the other half are Lutherans;

* See the art. "UNITED CHURCH OF ENGLAND AND IRELAND," below.

Laud, J. Goodwin, and Taylor ; not to mention many others of more modern date, as Barrow, Collier, Heylin, Tillotson, Warburton, Law, &c. &c.

" It is certain," says Dr. M'Laine, " that the most eminent philosophers have been found, generally speaking, among the Arminians. If both Calvinists and Arminians claim a King, it is certain that the latter alone can boast of a Newton, a Locke, a Clarke, and a Boyle*."

The great Archbishop Usher is said to have lived a Calvinist, and died an Arminian. Dr. Whitby also, the celebrated commentator, who was originally a Calvinist, has written a large and elaborate defence of Arminianism, in which he enlists the fathers on his side ; and the reader should consult Dr. Taylor (of Norwich)'s " Key to the Epistle to the Romans," which has been much admired on this subject, though, in other respects, it is by no means without its faults. Mr. Fletcher was one of the ablest of the Arminian writers. Nor ought Mr. Wesley, to be forgotten here, whose labours are well known, and who was a zealous advocate for the tenets of Arminius : see, in particular, his " Sermon on Free Grace," and his " Arminian Magazine."

Some of the principal writers on the other side have been, Dr. Owen, in his " Display of Arminianism," on " Particular Redemption," and on the " Perseverance of the Saints ;" Dr. Gill, in his " Cause of God and Truth," against Whitby on the Five Points ; Dr. Jonathan Edwards " On the Will," and on " Original Sin ;" Polewhele, in his book " On the Decrees ;" John Edwards, in his " Veritas Redux ;" Cole, in his " Sovereignty of God ;" and Toplady, in almost all his works.

MISCELLANEOUS REMARKS.

The points in dispute between the Arminians and Calvinists have seldom failed to be more or less warmly contested, from the beginning of the seventeenth century to the present day ; and will continue to be so, until men become more intent in forming correct notions in divinity from the general tenor of Revelation, than in accommodating particular parts of it to their own preconceived notions. Till then, conscious of the weakness of their own understandings, and sensible of the bias which the strongest minds are apt to receive from thinking long in the same track, they ought to differ with charity and

* Note (ee) to Mosheim's Eccles. Hist. vol. v. p. 464, 5.

An accurate account of the foreign Arminian writers is given by Adrian Van Cattenburgh, in his *Bibl. Scriptorum Remonstrantium*, 8vo. Amstel. 1728.

meekness, and to pay due regard to the favourite precept of their Lord and Master.

The sacred cause of truth can never be promoted by angry controversy or railing accusation. It should be vindicated, not only by sound and temperate discussion, but also, and especially, by the manifestation of its sanctifying and transforming power over the life and conversation, and by evincing that the like "mind is in us which was in Christ Jesus our Lord."

ANTINOMIANISM, AND ANTINOMIANS.

NAMES.

THE *Antinomians* derive their name from two Greek words '*anti*, signifying "against," and '*nomos*, a "law;" their favourite tenet being, that the Law is not a rule of life to believers under the Gospel. But it is not easy to ascertain what they mean by this position; and indeed their very name is ambiguous: it is not so descriptive and confined as *Quaker*, but rather more vague, like *Lawless*.

I am not aware that any party of professing Christians ever called themselves Antinomians: the name was given them by Luther, as a term of reproach.

They are also sometimes called *Solifidians*, a term compounded of two Latin words; *solus*, "alone," and *fides*, "faith;" because they seem to carry the doctrine of faith without works, to such lengths as to separate practical holiness from Christian faith, and injure, if not wholly destroy, every obligation to moral obedience.

RISE, PROGRESS, HISTORY, &c.

The Solifidian, or Antinomian heresy, which asserts, that nothing is required in man's salvation but faith in Christ, and which took its rise from a misunderstanding and perversion of some passages of St. Paul's Epistle to the Romans, was one of the first that disturbed the Christian Church; insomuch that St. Augustin says*, that not only the Epistle of St. James, but likewise those of St. Peter, St. John, and St. Jude, were written to guard the faithful against its pernicious influences. And so many have been the heresies since the Apostolic age, in the composition of which this opinion has been a prime ingredient, that there perhaps has never yet

* De Fide et Operibus, cap. 14.

been a time wherein the state of the Christian church was such as not to require her ministers to urge the doctrine of St. James, that "faith without works is dead," or to warn their people against "turning the grace of God into lasciviousness."

Modern Antinomianism may be traced to the Reformation, which is the second period in its history. Its founder was John Agricola, a Saxon divine, a contemporary, a countryman, and at first a disciple, of Luther. He was of a restless temper, and wrote against Melancthon; and having obtained a professorship at Wittenberg, he first taught Antinomianism there, about the year 1535. The Papists, in their disputes with the Protestants of that day, carried the merit of good works to an extravagant length; and this induced some of their opponents, as is too often the case, to run into the opposite extreme. The doctrine of Agricola was in itself obscure, and perhaps represented worse than it really was by Luther, who wrote with acrimony against him, and first styled him and his followers Antinomians—perhaps thereby "intending," as Dr. Hey conjectures, "to disgrace the notions of Agricola, and make even him ashamed of them*." Agricola stood in his own defence, and complained that opinions were imputed to him which he did not hold.

About the same time, Nicholas Amsdorf, Bishop of Naumburg in Saxony, fell under the same odious name and imputation, and seems to have been treated more unfairly than even Agricola himself. The Bishop died at Magdeburg in 1541, and some say that his followers were called for a time Amsdorfians, after his name.

This sect sprung up among the Presbyterians in England, during the Protectorate of Oliver Cromwell†, who was him-

* Norrisian Lectures, vol. iii. p. 39. Even Luther himself used various expressions that seemed to favour the same doctrine, and has in consequence been called an Antinomian, but that was against what is now the 11th Article of the Church of England, whereas the Antinomians are so against the 7th Article: and hence two kinds of Antinomians, viz. 1st, Those who reject the Law of Moses; and, 2dly, Those who have too high notions of the efficacy of faith.

† Dr. Mosheim; who remarks that the judgment formed of the Antinomians by the other Presbyterian communities, is that they are "a more rigid kind of Calvinists, who pervert Calvin's doctrine of absolute decrees to the worst purposes, by drawing from it conclusions highly detrimental to the interests of true religion and virtue."—*Eccles. Hist.* vol. v. p. 411.

There are doubtless many who still conceive Antinomianism to be nothing more than "Calvinism run to seed;" and that all Calvinists who rise above Calvin himself in their religious sentiments, particularly with respect to Election and Reprobation, are in danger of becoming Antinomians. But, however this may be, there cannot be a doubt that no speculative sentiments ought to be carried to such a height as to endanger, even in appearance, the sacred interests of morality.

self an Antinomian of the worst sort, when, as we have been told by Bishop Horne, "it was in all its glory," and extended its system of libertinism much farther than Agricola did: and this has been assigned as the third period of the growth of Antinomianism in the church. About the same time, or soon after, it infested the churches in New England, where it prevails more or less to the present day. Its doctrine seems to have been embraced in the last century also, by some of Mr. Whitfield's preachers and others*; and if it be not yet so "rampant" as the worthy bishop feared it would be, it still prevails here, and is even said to be increasing, as well as in the principality of Wales†.

DISTINGUISHING TENETS.

The supporters of the popish doctrines deducing a considerable portion of the arguments on which they rested their defence from the doctrines of the Old Law, Agricola, in the height of his zeal for reformation, was encouraged by the success of his master, Luther, to attack the very foundation of their arguments, and to deny that any part of the Old Testament was intended as a rule of faith or of practice to the disciples of Christ. Thus, he not only rejected the moral authority of even the Ten Commandments; but he and his followers, conceiving some of the expressions in the writings of the Apostles (as 1 Tim. i. 9) in too literal a sense, produced a system which appears in many respects scarcely consistent with the moral attributes of the Deity; and he is said to have set aside the Law, meaning thereby the whole religion of Moses.

He is said to have taught, that the Law ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction; and, of course, that repentance is not to be preached from the Decalogue, but only from the Gospel; that the Gospel alone is to be inculcated and explained, both in the churches and the schools of learning; and that good works do not promote our salvation, nor evil works hinder it.

* "Not many years passed, before Wm. Cudworth and James Relly separated from Mr. Whitfield. These were properly Antinomians; absolute, avowed enemies to the Law of God, which they never preached; or professed to preach, but termed all 'Legalists' who did. With them, preaching the Law was an abomination. They had nothing to do with the Law. They would preach Christ, as they called it; but without one word either of holiness or good works. Yet these were still denominated 'Methodists,' although differing from Mr. Whitfield both in judgment and practice, abundantly more than Mr. W. did from Mr. Wesley."—*Encycl. Britan.* vol. xi. p. 630, Art. "Methodists."

† Bogue and Bennett's History of the Dissenters, vol. iv. p. 392, &c.

Some of his followers in England, in the seventeenth century, are said to have expressly maintained, that as the elect cannot fall from grace, nor forfeit the Divine favour, the wicked actions they commit are not really sinful, nor are they to be considered as instances of their violation of the Divine law; and that, consequently, they have no occasion either to confess their sins, or to seek renewed forgiveness. According to them, it is one of the essential and distinctive characters of the elect, that they cannot do any thing displeasing to God, or prohibited by the Law*. "Let me speak freely to you, and tell you," says Dr. Tobias Crisp, (who may be styled the *primipilus* of the more modern scheme of Antinomianism, and was the great Antinomian opponent of Baxter, Bates, Howe, &c.), "that the Lord hath no more to lay to the charge of an elect person, yet in the height of his iniquity, and in the excess of riot, and committing all the abominations that can be committed; I say even then, when an elect person runs such a course, the Lord hath no more to lay to that person's charge, than God hath to lay to the charge of a believer: nay, God hath no more to lay to the charge of such a person than he hath to lay to the charge of a saint triumphant in glory. The elect of God, they are the heirs of God; and as they are heirs, so the first being of them puts them into the right of inheritance, and there is no time but such a person is the child of God†."

That the justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself, is the opinion of most of those who are styled Antinomians, though some suppose, with Dr. Crisp, that the elect were justified at the time of Christ's death. In answer to the question, "When did the Lord justify us?" Dr. Crisp says, "He did, from eternity, in respect of obligation; but in respect of execution, he did it when Christ was on the cross; and in respect of application, he doth it while children are yet unborn‡."

The other principal doctrines which at present bear the appellation of Antinomian, are said to be as follow:—

1. That justification by faith is no more than a manifestation to us of what was done before we had a being.
2. That men ought not to doubt of their faith, or question whether they believe in Christ.

* Mosheim's Eccles. Hist. vol. v. p. 412.

† See the Christian Observer for 1817, p. 577, &c.

‡ Dr. D. Williams's Gospel Truth stated and vindicated, vol. iii. p. 3, edit. 1750.

3. That by God's laying our iniquities upon Christ, and our being imputed righteous through him, he became as completely sinful as we, and we as completely righteous as Christ.

4. That believers need not fear either their own sins or the sins of others, since neither can do them any injury.

5. That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it a promise, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but on Christ's; and that he repented, believed, and obeyed for us.

6. That sanctification is not a proper evidence of justification—that our righteousness is nothing but the imputation of the righteousness of Christ—that a believer has no holiness in himself, but in Christ only; and that the very moment he is justified, he is wholly sanctified, and he is neither more nor less holy from that hour to the day of his death.

Justification by a faith not necessarily productive of good works, and righteousness imputed to such a faith, are the doctrines by which the members of this denomination are chiefly distinguished.

While the Socinian Unitarians place the whole of their religion in morality to the disregard of Christian faith, the Antinomians rely so on faith as to undervalue morality. Their doctrines at least have had that appearance; and it has been said, that their teachers have been thought to discharge the whole of their duty, if they inculcated the necessity of faith, and displayed the benefits of the new covenant. The manner in which they express themselves, may be seen in a Review of Dr. Crisp's Sermons, by Goree. It is scarce, but in Sidney College Library, Cambridge*.

Both the Mystics and Antinomians conceive themselves free from sin. The Mystics become free from sin by the intimate union of their souls with God and Jesus Christ; the Antinomians, by having all their sins laid upon Jesus Christ. The Mystic enthusiast does not purposely do any thing which we should call wrong;—the Antinomian does things wrong in themselves, but they are right, because he, a true Christian, does them; insomuch that if he were to steal, the crime, commonly called theft, would in him lose its criminal nature, and cease to be a breach of the Eighth Commandment.

In short, according to Dr. Williams, as above, Dr. Crisp's scheme is briefly this: "That, by God's mere electing decree,

* Dr. Crisp's Sermons, which are the great store-house of modern Antinomianism, have lately been republished.

all saving blessings are by Divine obligation made ours, and nothing more is needful to our title to these blessings : that on the cross all the sins of the elect were transferred to Christ, and ceased ever after to be their sins : that at the first moment of conception a title to all those decreed blessings is personally applied to the elect, and they are invested actually therein. Hence the elect have nothing to do, in order to an interest in any of those blessings, nor ought they to intend the least good to themselves in what they do : sin can do them no harm, because it is none of theirs ; nor can God afflict them for any sin." And all the rest of his opinions " follow in a chain," adds Dr. W., " to the dethroning of Christ, enervating his laws and pleadings, obstructing the great design of redemption, opposing the very scope of the Gospel and the ministry of Christ and his prophets and apostles."

That there is no exaggeration in this statement of Dr. C.'s opinions, may appear from his own strange language, already quoted : his attempt, therefore, in his Sermon on Titus ii. 11, to disavow the interpretation put upon his doctrines, and to plead the necessity of personal holiness, must be vain, and unworthy of regard. I would not, however, vouch for the truth of all that has been alleged respecting all those who have been classed in this party by their opponents ; but must observe here, and candour obliges us to confess, that there have been some, who have been styled Antinomians, who cannot, strictly speaking, be ranked among them ; notwithstanding the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance : when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity, and the execution of it in time ; when they have spoken lightly of good works, or asserted that believers have nothing to do with the Law of God, without fully explaining what they mean ; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly correction and vindictive punishment ; these expressions, whatever be the private sentiments of those who advance them, have a tendency to injure the minds, if not to hurt the morals, of others. It has indeed been alleged, that the principal thing they have had in view was to counteract those legal doctrines which have so

much abounded among the self-righteous: but, granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candour towards those who differed from them, they would have been more serviceable to the cause of truth and religion.

NUMBERS, COUNTRIES WHERE FOUND, WRITERS PRO
AND CON., &c.

As those who assent to the above tenets still continue in the churches, or societies of Christians, to which they formerly belonged (for I am not aware that they have any where formed themselves into a distinct sect), it is difficult to ascertain either their numbers, or the countries where they are chiefly to be found. In London indeed, and some other large towns in England, as Leicester, Nottingham*, &c., there are a few chapels, whose members, from their professing, or being supposed to profess, such tenets, are usually called Antinomians; and it is generally understood that the late Mr. Huntington, who was a popular preacher in London, was at the head of the party in England and Wales†.

It is said that there are many of them of a singular cast in Germany, and other parts of the continent; who condemn the Moral Law as a rule of life, and yet profess a strict regard for the interests of practical religion.

The fear of the bad tendency of Antinomianism among Christians occasioned its adherents to meet with severe checks from the friends of religion: their writings were condemned in 1643, by the Committee of the Westminster General Assembly; and they surely have never been so numerous in any country as might be expected from the doctrines they inculcate‡, which are highly gratifying to the

* In Leicester they had lately four chapels, and still have three; in Nottingham they have two.

“Dr. Gill’s high sentiments have not ceased to operate” among the Particular Baptists; “and in some places both preachers and hearers have gone far towards doctrinal Antinomianism, however remote they may have been from the system in their practice.”—*Bogue and Bennett’s History of the Dissenters*, vol. iv. p. 332, where see much on the subject of this article; and in p. 391 of the same vol. they bring a similar charge against the Calvinistic Methodists.

† Mr. H. wrote “The Bank of Faith,” “The Kingdom of Heaven taken by Storm,” &c.; but, being a man of no education, and at the same time remarkably eccentric, his works are of no authority.

‡ We are told, in Mr. Nelson’s Life of Bishop Bull (p. 274, &c.), that they were reduced in England, in 1713, to three or four mean preachers.

depraved wishes of proud and disobedient man, and are as congenial to his corrupt nature as they are contradictory to the true spirit of Christianity.

Some of the chief of those who have been charged with favouring Antinomianism, since the time of Agricola and of Dr. Crisp, or at least whose works have had that tendency, are Dr. Gill, Richardson, Saltmarsh, Hussey, Eaton, Town, Huntington, &c.

A more full account of their tenets may be seen in Mosheim's *Eccles. Hist.* vol. iv. p. 320, &c.; Clark's *Lives*, p. 142; Ursinus's *Body of Divinity*, p. 620; *Spiritual Magazine*, vol. ii. p. 171; Dr. Crisp's *Sermons*, entitled, "Christ alone exalted," vol. i. pp. 24, 29, 136, 143, 282, 298, 330; vol. ii. pp. 144, 155*; Saltmarsh on *Free Grace*, p. 92; Eaton's "Honey Comb of Free Justification by Christ alone," p. 446; Town's "Assertions," p. 96; "Display of God's Special Grace," p. 102†.

Refutations of their writings have been written by Luther, Rutherford, Sedgwick, Gataker, Witsius, Fleury, Bishop Bull, Dr. D. Williams, Ridgley, Beart, &c. To which may be added, the late Rev. and pious Mr. Fletcher, Vicar of Madeley in Shropshire, in his "Four Checks to Antinomianism," which have been much read and greatly admired, though not perhaps wholly unexceptionable; Bellamy, in his "Letters and Dialogues between Theron, Paulinus, and Aspasio," and in his "Essay on the Nature and Glory of the Gospel;" and Chase's "Antinomianism Unmasked." It is likewise worthy of remark here, that "The Whole Duty of Man" was originally published with a view to counteract the prevailing tendency towards Antinomianism. But the most successful exposure of the high Calvinistic doctrines which has ever appeared is contained in Sancroft (afterwards Archbishop

and chiefly by means of Bishop Bull and Dr. D. Williams. The Bishop's *Refutation of Antinomianism* is to be found in his *Harmonia Apostolica*, and its Defences; and that of Dr. W. who was an eminent Presbyterian divine, and founder of the Dissenter's Library in Red Cross Street, London, in his "Gospel Truth stated and vindicated."

* See most of the peculiar sentiments which appear to be taught in Dr. C.'s *Sermons*, in Mr. Fuller's edit. of Hannah Adams's "View of Religions," under the art. "Antinomians."

† Mosheim refers us for an account of the tenets of the Antinomians, and of the modern disputes that were occasioned by the publication of the Posthumous Works of Dr. Crisp, to a work entitled "Examen des Defauts Theologiques," (tom. 2. p. 198,) which he attributes (but, according to Dr. M'Laine, erroneously) to Dr. Courayer. Wigandus wrote a comparison between Ancient and Modern Antinomians. See also *Sagittarii Introd.* in *Hist. Eccles.* cap. 33, sect. 7, and Flor. Raymundus De Origine Hæres.

of Canterbury's "*For Prædestinatus*," an ironical piece, which consists of a supposed dialogue between a Thief, in the immediate expectation of the execution of a capital sentence, which had been pronounced upon him, and a Calvinistic Preacher, who came to awaken him to repentance for his crimes.

MISCELLANEOUS REMARKS.

As far as the members of this denomination separate personal holiness from Christian faith, and fail to view the Gospel as exhibiting a system of doctrine "according to godliness," so far do they differ from almost every other sect and denomination of professing Christians; and however mighty they may be in the Scriptures, or eloquent in their own defence, yet do they doubtless stand in need of an Aquila and Priscilla, to expound unto them the way of God and the faith of the Gospel "more perfectly;" for such tenets as have a tendency to produce spiritual pride, impenitence, and security, in conjunction with a sinful and immoral course of life, cannot be the genuine doctrines of a religion destined to purify and meliorate the heart of man.

Nor is it sufficient for Dr. Crisp's biographer to tell us, "that his life was so innocent and free from all evil, so zealous and fervent in all good, that it seemed to be designed as a practical confutation of the slander of those who would insinuate that this doctrine tended to licentiousness;" for, granting all this to be true, yet it is possible for a man's disposition, and the circumstances in which he is placed, to counteract the ill tendency of his principles. We admit, as Cicero testified of the disciples of Epicurus, that many individuals may remain virtuous in spite of their principles. Spinoza, the noted Atheist, is said to have been of an obliging disposition, and very regular in his morals and conduct; and the same may be said of Lord Herbert, Mr. Hume, and others, who, notwithstanding their principles were highly exceptionable, exhibited in their general conduct the most regular and inoffensive examples.

From comparing the avowed principles of these men with their practice, charity would lead us to conclude, that they estimated the influence of their tenets upon the conduct of others, according to the effect that they produced upon their own. But calm reflection must convince us, that this standard is false and delusive; and that, from the inefficacy of certain principles to corrupt some minds, we cannot pronounce concerning their general tendency and effects, without violating every principle of reason and philosophy.

There was a time when "faith" and "a good life" were synonymous terms, or when no one was accounted a believer who was not a practical Christian; and though the opinions of men may change, and heresies be found to "make their periodical revolutions in the church," like comets in the heavens, "nevertheless the foundation of God standeth sure;"—with the faith of the Gospel, as with the Father of lights, there is "no variableness, neither shadow of turning;" and that only is true and saving faith, "which makes us to love God—to do his will—to suffer his impositions—to trust his promises—to see through a cloud—to overcome the world—to resist the devil—to stand in the day of trial, and to be comforted in all our sorrows*."

* Bishop Taylor's Sermon, entitled, "*Fides Formata*," in his Sermons, fol. p 43.

DISTINCTIONS .

AS TO

CHURCH GOVERNMENT.**EPISCOPACY, AND EPISCOPALIANS.**

NAMES.

THE terms *Episcopacy* and *Episcopalians* are derived from the Greek word *Επισκοπος*, which signifies "a Bishop." Episcopalians, in the strict sense of the word, are those who maintain that Episcopacy is of apostolical institution, or that the church of Christ has ever been governed by three distinct orders, Bishops, Presbyters or Priests, and Deacons; that no one has a right to execute the ministerial office, without having previously received a divine commission; and, that the exclusive right of granting this commission is vested in the bishops, as successors of the Apostles.

RISE, PROGRESS, &c.

The Presbyterians contend, that the primitive church acknowledged only two orders, and therefore maintain the identity of Bishops and Presbyters. On the other hand, the Episcopalians insist that it is very clear, from ecclesiastical antiquity, that the hierarchy of the ancient church consisted of Bishops, Priests, and Deacons; and, consequently, that Bishops are to be distinguished from Presbyters.

In evidence of this, they produce the unequivocal testimonies of many of the Fathers, some of whom were contemporaries with the Apostles, and supreme administrators of that government of which they speak, as Clemens Romanus, Clemens Alexandrinus, Origen, Tertullian, St. Cyprian, &c. And, whatever may have been the opinions of some of the Fathers, their testimony as *witnesses to matters of fact* cannot well be questioned.

St. Jerome, who will be allowed to speak the sense of the ancients, calls Presbyters, Priests of the inferior degree; and Deacons, the third degree. And the testimony of St.

Ignatius, in particular, is full and evident. In his Epistle to the Magnesians, he exhorts them "to do all things in unity, under the Bishop, presiding in the place of God, the Presbyters in the place of the Apostolical Senate, and the Deacons, to whom is committed the ministry and service of Jesus Christ." In his Epistle to the Smyrneans, he calls upon them all "to obey their bishop, even as Christ obeys the Father; to venerate the Presbyters as the Apostles; and the Deacons as the commandments of God:" and his repeated exhortations, in all his Epistles, sufficiently prove that in his days, that is to say, during the life of the Apostle St. John, there were three distinct orders in the church.

He constantly and accurately distinguishes these orders from each other; and he uses such language respecting Episcopal authority, as it is highly improbable that he, or any rational being, would have adopted, had it not been well known, and universally acknowledged, that the order of Bishops was of Apostolical institution*.

That this order, in the sense contended for by Episcopalians, was actually existing, and generally established, as early as the year 160 P. C., is a fact which was never denied by any candid adversary of primitive Episcopacy; not even by Blondel, Molinæus, nor Beza†. And what account can be given of this fact, but continuance, and not usurpation? How can it be accounted for, but by supposing that it had existed from the beginning? The mere continuance of an old establishment may easily fail of being directly noticed in the records of the times; but the commencement of a new one could not be overlooked.

"When I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies, then will I begin to believe that Presbyterian government, having continued in the church during the Apostles' times,

* That the smaller Epistles of Ignatius are genuine, has been fully proved by Isaac Vossius (a Presbyterian), Archbishops Usher and Wake, Bishop Pearson, Du Pin, Cotelierus, &c. See Bishop Pearson's "Vindiciæ Ignatianæ;" Bishop Horsley's "Tracts," p. 120; and Dr. Bowden's "Two Letters to Dr. Stiles, of Yale College, America."—Even Mosheim, who was no great friend to Episcopacy, says of these Epistles, "Nulla forte hæc plerisque Ignatianarum Epistolarum mota fuisset, nisi qui pro divino origine et antiquitate gubernationis Episcopalis pugnant, causam suam ex his fulcire potuissent."—*De Rebus Christianis ante Constant.* p. 160.

† See, in the third chapter of Sage's "Principles of the Cyprianic Age," &c. a large collection of the most celebrated Presbyterian writers acknowledging that Episcopacy prevailed in the church in St. Cyprian's time. Nay, Beza admits that Episcopacy was the government of the church of Alexandria from the days of St. Mark.—*De Grad. Minist.* cap. xliii. sect. 11.

should presently after, against the Apostles' doctrine and will of Christ, be whirled about, like a stone in a masque, and be transformed into Episcopacy *."

The question between the Episcopalians and Presbyterians is not, what degree of power and splendour the primitive Bishops enjoyed, or what might be the precise extent of their dioceses; but, simply and solely, whether they were the same as the Presbyters, or whether they were a distinct order.

The Episcopalians contend for this last opinion; and, insisting that the Episcopal form of church government was not only primitive and Apostolical, but also universal †, they challenge their antagonists to produce, from all the records of antiquity, a single instance of a Presbyteral community, previous to that established by Calvin at Geneva ‡.

That of Patriarch, is the highest degree of ecclesiastical government which the church ever owned; but when the name of Patriarch first arose has not been fully ascertained. Zanchius, indeed, says the four Patriarchs were created before the Council of Nice §: this at least is certain, that it was well known in the 4th century; and the Patriarchal power was not one and the same precisely in all churches, but differed according to the different customs of places and countries, or the pleasure of kings and councils. Patriarch was originally of the same import with Archbishop, which last was first used about the same time, and was anciently a more extensive title than now, being seldom given to any but those whose jurisdiction extended over a whole imperial diocese, as the Bishops of Rome, Antioch, Alexandria, &c.—The former term is now used only in the Greek and Eastern Churches; and in the West, the jurisdiction of Archbishops is confined to a single province, in which they have several Suffragan Bishops under them.

These new titles were given, or assumed, soon after Christianity became the religion of the state and was established by human laws. It then began to assume a new form:

* Chillingworth. See in his works, his "Apostol. Institution of Episcopacy demonstrated," which is comprised in four pages.

† "Truly this" (the Episcopal) "form of government, all churches every where received;" i. e. "presently after the Apostles' times, or even in their time, as ecclesiastical history witnesseth." So says Petrus Molinaeus, in a book purposely written in defence of the Presbyterian government.

‡ Hooker challenges the sectaries of his time, "to find out but one church upon the face of the whole earth, that hath been ordered by their discipline, or that hath not been ordered by ours, that is to say, by Episcopal regiment, sithence the time of the blessed Apostles were here conversant."—*Præf. to Eccl. Pol.* p. 10, edit. 1666.

§ De Eccles. Militantis Gubernatione, cap. xi.

eminence in the church was no longer the road to more severe persecution, but became an object of ambition; dioceses were extended; princes interfered in the nomination and appointment of bishops; and, in process of time, the bishop of Rome rose superior to all other bishops, and as an ecclesiastical monarch ruled, with a rod of iron, the whole Christian world.

To this usurped authority of the See of Rome, opposition had often been made before the era of the Reformation, when it received a powerful check from Luther and his followers. And it was then, or soon after, that a change of government first took place in any part of the church; for while some Reformers were careful to reject nothing but what was wrong, others, in their zeal for reformation, overstept the mark, and, together with those errors which had crept into the church in the dark ages of Popery, laid aside the office and order of bishops as a corruption, and not from necessity, as some have pretended; for it has been fully proved by Episcopalians, that such necessity never existed in fact*. At the head of these over-zealous reformers stands Calvin, who, notwithstanding, professes to admire the constitution of the Church of England, and to lament the necessity he was under of breaking the apostolical succession. But however this may be, it is certain that neither he nor his followers have ever sought to recover that primitive form of church government, which he acknowledged and seemed to prefer†.

In England and Ireland, and the northern kingdoms of Sweden and Denmark, and partly in Germany‡, the ancient Episcopal form of church government was still continued after the Reformation, under certain limitations. But in Switzerland, and the Low Countries, where a Republican policy was adopted in the state, all pre-eminence of order in the church also was destroyed, and that form of ecclesiastical government established which has been since called Presbyterianism.

See Slater's "Original Draught of the Primitive Church;" Bishop Sage's "Principles of the Cyprianic Age, with Regard to Episcopal Power and Jurisdiction;" Dr. Maurice's "Vin-

* See Mr. Skinner's "Eccles. Hist. of Scotland," vol. ii. p. 129, &c. where an account is given of no fewer than ten bishops, who, in the beginning of the Reformation, renounced the communion of the Church of Rome, and could have been the means of preserving the Episcopal order in any Protestant society that chose to accept of it.

† See his Answer to Mr. Cartwright's representation of his opinion of Archbishops and Bishops. See also his Inst. lib. iv. c. 4, s. 1, 2, *passim*.

‡ See the church government of the "GERMAN LUTHERANS," below.

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dication of the Primitive Church and Diocesan Episcopacy; Potter's "Discourse of Church Government;" Archbishop Usher's "Opuscula duo de Episcoporum et Metropolitanorum origine;" and Calder's "Priesthood of the Old and New Testament by Succession."

DISTINGUISHING DOCTRINE.

The distinguishing tenet of the members of this denomination is, that there are three distinct and subordinate callings in the church, Bishops, Priests, and Deacons; and that the bishops have a superiority over the other two orders, *jure divino*: or, in other words, that all ecclesiastical ministers, superior to the rank of deacons, are not co-ordinate and equal, but that there hath ever existed a third and higher class, by whatever name the members of it may have been distinguished, to which both the others have all along been indebted for their authority, and responsible for their conduct.

They and the Presbyterians are fully agreed in this,—that no man can lawfully arrogate to himself the office of a minister of the Gospel, but that he must receive his authority from those that have power to grant it; so that here they are jointly at issue with all self-constituted teachers. But they widely differ between themselves in this further position, which is strenuously maintained by Episcopalians,—that such power does not belong to Presbyters, but is vested in the hands of Bishops.

In proof of their doctrine, the friends of Episcopacy think that there is complete scriptural evidence of the apostolical institution of Episcopacy, in the presidency of St. James over the Presbyters of Jerusalem; in the presidency of Timothy and Titus over the Presbyters of Ephesus and Crete; and in the authority which the seven Angels unquestionably possessed over all the Presbyters of Asia Minor. They allege, that, during our Saviour's stay upon earth, he had under him two distinct orders of ministers—the twelve, and the seventy; and after his ascension, immediately before which he had enlarged the powers of the eleven, we read of Apostles, Presbyters, and Deacons in the church;—and, that the apostolic, or highest order, was designed to be permanent in the bishops, is evident from bishops being instituted by the Apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears that Timothy and Titus were superior to modern Presbyters, from the offices assigned them. Thus, Timothy was empowered by St. Paul to preside over the Presbyters at Ephesus, to re-

ceive accusations against them, to exhort, to charge, and even to rebuke them; and Titus was, by the same Apostle, left at Crete for the express purpose of "setting things in order," and "ordaining Presbyters in every city." It is said, in 1 Timothy, v. 19, "Against an Elder receive not an accusation, but before two or three witnesses." Therefore, say they, Timothy was a judge; Presbyters were brought before him; and he was superior to them. And thus they maintain, with St. Cyprian, in regard to the Episcopal government, that it is "*divina lege fundatum*," and essential to the constitution of the Christian church; and therefore consider obedience to it to be a matter of Christian obligation.

Thus, should it not be admitted that there is a positive institution in Scripture of the Episcopal form of church government; yet Episcopalians insist that they have primitive, catholic, and even Apostolical practice for their precedent, which they think equivalent to an institution. Apostolical practice, with respect to the government of the church, well ascertained, must, they conceive, be equivalent to Apostolical precept with respect to the doctrine of it; for the Holy Spirit, by whom the Apostles were directed, and whose office it was to teach them all things necessary to the well-being of the Christian church, would not lead them into error in one case more than in the other.

Accordingly, the more strict Episcopalians maintain, that if it be not expressed, it is at least implied in Scripture, that the Episcopal form of church government should be exclusively adhered to in all ages and nations. And from their doctrine it follows, that ordination is not valid when conveyed by a college of Presbyters without a Bishop; and that the sacraments administered by persons who have received this defective ordination, do not fulfil the purposes for which they were instituted; or, at least, that it becomes a matter of very serious and important consideration with Christians, how far any of the ordinances or sacraments of religion can be duly and effectually administered without Episcopal ordination*.

Others again, as Bishops Stillingfleet and Tomline, Dr. Paley, Mr. Gisborne, &c. admit a greater latitude of opinion, and conceive, that the Scriptures do not prescribe or enjoin any definite form of church government;—that though the

* See, in the 1st vol. of the "Scholar Armed," a discourse on the qualifications requisite to administer the sacraments, by the learned Mr. C. Leslie.

Bishop Horsley always asserted "the Divine institution of Episcopacy, and the necessity of Episcopal orders to the valid administration of the Sacraments."—*Brit. Crit. Sept.* 1813, p. 225.

Apostles themselves adopted, in their practice, the Episcopal form, yet they left no command which rendered Episcopacy universally indispensable in future times, if other forms should evidently promise, through local opinions and circumstances, greater benefit to religion : or, that, "as it hath not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to his rational creatures ; so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness *."

"Such," says Mr. Gisborne, alluding to this last, "such is the general sentiment of the present Church of England on this subject." Perhaps the opinion on this head of her governors and clergy in general, cannot be better expressed than in the language of the Anti-Jacobin Reviewers :—"On the authority of those clergymen who officiate in churches that have rejected the episcopal order and succession, it belongs not to us to pass any judgment. Whilst we feel it to be our duty to 'ask for the old paths, where is the good way, and to walk therein, that we may find rest for our souls,' we shall leave those who have traced out for themselves new paths, to the judgment of the Supreme Bishop of souls, who, as He knows our frailties, will make every possible allowance for unavoidable ignorance, and even for incorrigible ignorance†."

As to the form of government which has long been adopted in the Church of Rome ; the doctrine of the Pope's being the only source of ecclesiastical power, and universal bishop over all the bishops and churches in the world (although the members of that church pretend to have derived it all the way down from St. Peter), was unknown in the primitive church, and may be considered as a kind of excrescence which grew up on the body of Episcopacy in the seventh century ‡ ; as the

* Bishop Tomline's Elements of Christian Theology, vol. ii. p. 398 ; and Mr. Gisborne's "Survey," p. 497.

† Vol. ix. p. 241.

‡ The first that assumed the title of Universal Bishop, was John, Patriarch of Constantinople ; against whom Gregory I. surnamed the Great, wrote with much spirit, and said that none of his own predecessors, bishops of Rome, did ever assume such an arrogant title, which he also calls blasphemous ; and said, that, whoever did arrogate it to himself, was a Lucifer for pride, and the fore-runner of Anti-Christ. Yet Pope Boniface III. next successor but one to Gregory I. took this very title, given him by the tyrant Phocas in 606. The progress of this usurpation of the Popes, and the struggle of the Bishops against it, may be traced in many instances, even at the Council of Trent ; and afterwards a very strong opposition was made to it in 1682, by the whole body of the bishops and clergy of France.

See their Decrees on this subject, in the Appendix to "The Case of the Regale and Pontificate," p. 270, edit. 1701.

Cardinalitian dignity, which is of later date, has been said to be nothing more than a *superfetation* in the hierarchy*.

A brief statement of the four different opinions respecting church government, whereof Episcopacy is one, may be found in Mr. Gisborne's "Familiar Survey of the Christian Religion †."

Most Episcopalians are Athanasians, or at least hold the substance of the doctrine contained in the Athanasian Creed : all of them are Trinitarians ; they all use a Liturgy in their public worship ; and the ceremony of Confirmation may be said to be confined to them.

Most Episcopalians, I believe, are at this day Anti-Calvinists ; yet Calvinism is by no means incompatible with Episcopacy, Calvin himself being judge ; and some of the ablest and most pious divines of the Church of England have doubtless been doctrinal Calvinists. And I may add, in conclusion, that Episcopacy, which is thus venerable for its antiquity, has been found, by long experience, not only to answer all the great purposes of church government, but also perfectly consistent with civil government.

For further information on the subject of this article in general, see "Hooker's Eccles. Polity ;" Archbishop Potter on "Church Government ;" Dr. Parker's "Government of the Church for the first 600 Years ;" and Bishop Burnet "on the Thirty-nine Articles."

NUMBERS, AUTHORS, AND WORKS ON THE EPISCOPAL CONTROVERSY.

All churches, without exception, of any considerable antiquity, are Episcopal : almost all professing Christians may be considered as Episcopalians, except the Presbyterians and Independents, who are comparatively few ; and a catalogue of all the archbishoprics and bishoprics of the Western Church may be seen in Wells's "Treatise of Ancient and Modern Geography †."

In addition to the works already referred to, the following deserve to be mentioned :—Bilson's "Perpetual Government

* It is the doctrine of the Church of Rome, that bishops are the successors of the Apostles, and priests of the Seventy disciples ; but the Pope would not suffer it to be debated at the Council of Trent, whether bishops were *jure divino*, lest, says the historian P. Suave, were that proved, they should consider themselves as less dependent on him.

† P. 496-7, or above, pp. 28-9.

‡ P. 157, &c. The succession of bishops in the ancient great bishoprics may be seen in Eusebius, in Dr. Cave's "Lives of the Fathers," or in Dr. Pagitt's "Christianography."

of Christ's Church,"—'a work' says Dr. Daubeny, 'that has left nothing necessary to be written on the subject of church government;—Dr. Hicke's "Divine Right of Episcopacy;" Dr. Brett's "Divine Right of Episcopacy;" Bishop Hall's "Episcopacy by Divine Right;" Bishop Taylor's "Defence of Episcopacy;" the very able critique on the late Dr. Campbell's "Lectures" in the Anti-Jacobin Review; Dr. Daubeny's "Guide to the Church;" and Bishop Hobart's "Apology for the Apostolical Order and its Advocates," New York, 1807.

Those who wish to know what has been said on the other side of the question, may consult Beza "De Triplici Episcopatu, Divino, Humano, et Satanico;" Blondell's "Apologia pro Sententia Hieronymi," which is a magazine for the writers against Episcopacy, and was drawn up at the request of the Westminster Assembly, under the influence of the Scotch Covenanters; P. Molinæus "de Munere Pastoralis*;" Baxter's "Church History of Bishops; Neale's "History of the Puritans;" Clarkson "On Episcopacy;" or, Lord Chancellor King's "Inquiry into the Constitution, Discipline, &c. of the Primitive Church†;" Dr. G. Campbell's "Lectures on Ecclesiastical History."

PRESBYTERIANISM, AND PRESBYTERIANS.

NAME.

THE term *Presbyterian* comes from the Greek word Πρεσβυτερος, which signifies *senior*, or *elder*; and the Presbyterians are so called from their maintaining that the government of the Church appointed in the New Testament was by Presbyteries, i. e. by associations of ministers and ruling elders, "pari consortio honoris et potestatis præditi," all possessed of equal powers, without any superiority among them, either in office or in order.

RISE, PROGRESS, &c.

Although the Presbyterians in general insist that the church was originally constituted according to their principles,

* See its odd conclusion in Mr. Jones's Life of Bishop Horne, p. 248. 2d edit. or in the Preface to Dr. Daubeny's "Guide," p. 12.

† In answer to this work, "An Original Draught of the Primitive Church" was written; which is a work of such merit, that it is said to have converted Lord (olim Sir Peter) King himself, who certainly preferred its author, Mr. Slater, in the church. Another answer to it may be found in Bishop Smalridge's Sermons, fol. pp. 107—112.

yet their Episcopal opponents as firmly believe that it is in vain to look for the origin of the Presbyterian scheme of church government till after the Reformation; and maintain that there was no dispute on the subject of church government, which was confessedly and universally episcopal, for upwards of fifteen centuries, or till 1541, when the controversy between Episcopal and Presbyterian government dates its rise. Even Dr. Hill, who traces the origin of Presbyterianism to the practice of the Apostles, and affirms that there are no traces of Episcopacy in Scripture, or in the writings of the Apostolical Fathers, admits that this last form prevailed almost universally in the second century; and also that from that time to the era of the Reformation the order of Bishops, as distinct from and superior to Presbyters, "continued to exist almost in all parts of the Christian world, and was regarded with respect and submission, both by the clergy and the laity*." He then adds, that "the first Reformers, who believed that the distinction between Bishops and Presbyters has no foundation in Scripture, and who wished to apply an effectual remedy to the abuses which appeared to them to have arisen, in the progress of human ambition, from the practice of investing Bishops with powers superior to Presbyters, did not consider the antiquity or universality of that practice as any reason for its being continued. Recurring to what they accounted the primitive Scripture model, they laid the foundation of Presbyterian church-government in this principle, that all ministers are equal in rank and power; and they did not admit any official preference, but that which is constituted by voluntary agreement for the sake of order."

The Reformers here alluded to were chiefly Calvin, who has been considered as the founder of Presbytery, about 1541 †; and Messrs. John Knox and Andrew Melvil, who soon after introduced it into Scotland; where, from the first dawn of Reformation till the Revolution, there was a perpetual struggle of contending parties, whether their church should be modelled according to the Episcopal or the Presbyterian form of

* "Theological Institutes," p. 167. Dr. Campbell also admits, that, "about the middle of the second century, a kind of Episcopacy had grown out of the original institution of perpetual Moderators."—*Lect. on Eccles. Hist.* vol. i.

† Calvin is generally said to have then introduced Presbytery into Geneva; but this does not appear to be the fact, for, according to Beza, it subsisted there when Calvin arrived, A.D. 1536, and the latter was in a manner constrained to adopt it, by his predecessors, Farellus and Viretus. Beza's Life of Calvin; see also Strype's Life of Archbishop Cranmer, fol. p. 207.

church government. These men, together with Beza and some others, were violent reformers, and seem to have laid it down as a principle, that, in new-modelling their respective churches, they could not recede too far from the Church of Rome; and hence they condemned Episcopacy as having no foundation in the word of God*; and while Episcopalians call this the introduction, they call it the restoration, of Presbytery after the Reformation.

From Geneva, Presbyterianism was introduced among the Reformed in France, and into Holland, as well as into England in 1572, and into Scotland in 1581; and so rapidly did its abettors increase here, that about 1647 the greatest approach had been made to the establishment of the Presbyterian discipline through the whole of Britain. During the Commonwealth, when from motives of policy they were favoured by Cromwell, the Presbyterians, both in England and Scotland, gave displays of intolerance, and a bigotted antipathy to religious freedom, which their successors, and almost all sects and parties, would now be forward to condemn.

Their reign was, however, but short; for upon the restoration of Charles II., the church in both countries resumed its ancient form of Episcopal government. But in Scotland, where Presbyterianism had been identified with religion itself, and considered as enjoined by the word of God, and as the essential requisite of a Christian church, it became again the established form of church government at the Revolution, in 1688 †.

During the troubles of the seventeenth century, and after the Restoration, many English Presbyterians emigrated, together with multitudes of other denominations, to North America, where they have been increasing to the present day, when the Presbyterians make a great proportion of the inhabitants of the United States; while in England, only a few now bear the name of Presbyterians, and their leading doctrine is almost universally disclaimed.

* If Calvin himself, as well as most of his followers, rejected Episcopacy, on *this ground*, as, I believe, he is generally understood to have done (see also Mosheim's *Eccles. Hist.* vol. iv. p. 392,) he can scarcely be allowed the praise of consistency; for he taught that "there is a threefold ministry commended unto us in Scripture, and whatever ministry was in the primitive church, was distinguished into three orders; for, from the order of Presbyters, there were chosen Pastors and Doctors: the rest were to inspect manners and censures. The care of the poor was committed to the Deacons. St. Hierom names five orders in the church, viz. Bishops, Presbyters, Deacons, the Fideles or Faithful, and the Catechumeni: (three of these were of the clergy, the other two of the laity)."—*Calv. Inst.* lib. 4. c. 4. s. 1.

† See the articles "CHURCH OF SCOTLAND," and "PRESBYTERIANS IN ENGLAND," below.

See Lord Chancellor King's "Inquiry," referred to above, p. 141; together with "A Letter from a Parochial Bishop, to a Prelatical Gentleman," and "An Apology for the Church of Scotland," works of considerable learning and ingenuity, and both said to have been written by Mr. Willison of Dundee.

The impartial lover of truth will do well to consult also Mr. Slater's Answer to Lord King's work, entitled, an "Original Draught of the Primitive Church;" Dr. Heylin's "History of Presbytery;" and "The Fundamental Charter of Presbyterianism, as it hath lately been established in the Kingdom of Scotland*."

DISTINGUISHING TENETS AND CHURCH GOVERNMENT.

The members of Presbyteral communities are distinguished by their form of church government, rather than by their theological creed. They hold the Divine authority of the priesthood equally with the Episcopalians; but they differ from them in their mode of ecclesiastical government, and in their manner of conferring the powers of the ministry. They believe that the authority of their ministers to preach the Gospel, to administer the sacraments of Baptism and the Lord's Supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery; and they oppose the Independent scheme, of the common rights of Christians, by the same arguments as are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his Apostles, superior to that of Presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that Presbyter and Bishop, though different words, are of the same import; and that Episcopacy was a politic human appointment, for the more orderly government of the church, and was gradually established upon the primitive practice of making the *προεδρος*—i. e. the moderator or speaker—of the Presbytery, a permanent officer; and that so far as Protestant churches admit of prelates, in so far they are unreformed from Popery.

For the arguments which they use in maintaining these positions against the Episcopalians, see the article "Presbyterians," in the *Encyclop. Britan.*

There have been, and still are, warm advocates for the Divine right of Presbytery, as well as for that of Episcopacy;

* "This anonymous work is known to have been written by the learned Dr. Sage, and it deserves to be read with attention by every Scotchman."
—*Brit. Critic* for Feb. 1805.

and those, or most of those, that hold the former, contend, that the Presbyterian form of government is delineated and prescribed in Scripture, as a rule to which all the members of the Church of Christ are bound to submit till the end of the world, and consequently that every other form is unlawful*. Some have gone so far as even to maintain that every peg and pin of Presbyterianism is *jure divino*†. It was a conviction of this doctrine that produced, during the commotions of the 17th century, the "Solemn League and Covenant‡," which was subscribed by many of all ranks in England and Scotland, who swore, with their hands lifted up to the Most High God, that they would endeavour the extirpation of Prelacy, i. e. of church government by archbishops, bishops, and all other ecclesiastical officers depending on that hierarchy; and when the Presbyterians attained supreme power, they are said to have fulfilled this oath by many unjust and violent deeds§. An attempt was made to compel even the King to swear to these, and to ratify an act, forcing every body else to do the same.

On the other hand, many Presbyterians, as well as some Episcopalians, now vindicate their own mode of church government, as a good human device, upon the principle that the particular form has been left by Christ, to be particularly moulded by the rulers of the church and state, agreeably to the prejudices, prepossessions, and customs of different countries. Such were the sentiments of the late learned and acute Dr. G. Campbell, in particular. And indeed this view of the subject is becoming more and more

* See in particular the London Ministers' "*Jus Divinum Regiminis Ecclesiastici*," 4to. London, 1647. 2d edit.

† Some of the first and warmest advocates for the *Jus Divinum* were Melvil, Cartwright, Henderson, Rutherford, &c. Yet the Parliament of England, after sitting several years in searching these matters, profess, in 1647, that "they could never find a Divine right for Presbyterian government." But though the *Jus Divinum* was wholly overlooked at the Presbyterian Establishment in Scotland, 1688, it used formerly to occupy most Synod sermons, and is still maintained by a few, particularly the Old Light Burghers.

‡ The idea of this most unchristian and intolerant engagement was taken from the Holy League against Henry III. of France, the object of which was "an agreement between several Catholic sovereigns to extirpate the Protestant religion."

§ "The Presbyterians called toleration an hideous monster; the great Diana of the Independents; and had no wish to encourage it. In the treaty of the Isle of Wight, they refused to allow to Charles the use of the Common Prayer Book in his own family. In a state of subjection, they pleaded for toleration as all dependent sects do, but forgot it when in power."—*Gray's Bamp. Lect.* p. 284. Note.

prevalent, and is taken by a great majority of the ministers of all parties in the Established Church of Scotland.

Presbytery is not necessarily associated with an establishment, and many Presbyterians carry on their form of government without the interposition of the civil magistrate; but the Established Church of Scotland exhibits the best model of Presbyterian church government now existing; and to this head, under the article "CHURCH OF SCOTLAND," below, the reader is referred.

In some of the churches on the continent, where a number of presbyters have the charge of a city or district, there are Superintendents, *Præpositi*, or *Inspectores*, who are appointed for life to preside in the Council of Presbyters; but who, having no other superiority than that which is implied in the office of president, and no powers or privileges essentially different from those which belong to presbyters, are only accounted *præmi inter pares*;—a form of government which seems to extend also to the German Lutherans. But in the greater part of Presbyterian churches, from a jealousy lest, under the form of superintendency, some kind of prelacy might be introduced, the parity of ministers is guarded by the frequent election of a new President or Moderator, who, when his term is expired, returns to an equality with his brethren.

A body of presbyters, having a Moderator, who conducts the proceedings and executes the sentences, is considered as competent to perform all acts, which, in Episcopal government, belong exclusively to the bishop. It tries the qualifications of candidates for the office of the ministry; it confers orders by the imposition of hands; to those who are nominated by persons having right of nomination, it grants the investiture of the sacred office, or induction into the charge of a particular parish; and it exercises inspection and jurisdiction over the pastors of all the parishes within its bounds*.

Almost all Presbyterians are Calvinists, (the Arminians in Holland, &c. excepted); at least their public standards of faith are Calvinistical; viz. "The Confession of the Reformed Churches of France and Geneva;" "The Belgic Confession;"

* Dr. Hill, pp. 169, 170. See also p. 166, where the Doctor tells us, that Presbyterians hold, that "every person who is ordained, is as much a successor of the Apostles as any Christian teacher can be." The learned Doctor elsewhere contends, that church government is of Divine appointment, and that the right of performing every ordinary ecclesiastical function was conveyed by the Apostles to all whom they ordained.

"The Articles of the Synod of Dort;" "The Westminster Confession of Faith;" together with the "Larger and Shorter Catechisms," &c.: but very few of the Presbyterians in England are said to be Calvinists at present, and many of those also in the Church of Scotland are supposed to have departed from the peculiar doctrines of their standards: It may also be remarked here, that though many Socinian Unitarians are nominally Presbyterians in regard to church government, yet none of them are Calvinists, nor do they admit the Presbyterian standards of faith.

The Presbyterians, Independents, and others who embrace those standards, as well as the Roman Catholics, profess to believe that there is no salvation out of the church of Christ. "Out of the visible church, which is the kingdom of the Lord Jesus Christ, the house and family of God, there is no ordinary possibility of salvation *."

Again; "They who, having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that religion which they profess," &c.†

With regard to discipline, Mosheim tells us, that Calvin laid a scheme for sending forth from his little republic of Geneva, "the succours and ministers that were to promote and propagate the Protestant cause through the most distant nations, and aimed at nothing less than rendering the government, discipline, and doctrine of Geneva, the model and rule of imitation to the reformed churches throughout the world‡." So strict was the discipline that he established at Geneva, that it gave general offence; yet this may be said to be the ground-work of that of Presbyterian Churches in general. For the Presbyterian discipline, the reader is again referred to the article "CHURCH OF SCOTLAND," which exhibits perhaps the best model existing at the present day, though now somewhat relaxed.

For his discharge of all the duties of the pastoral office, a minister is accountable only to the Presbytery, from whom he received the charge of the parish. "But in every thing which concerns what is called discipline, the exercise of that jurisdiction over the people with which the office-bearers of the church are conceived to be invested, a Presbyterian minister is assisted by Lay Elders. They are laymen in this

* Confession of Faith, chap. 25.

† Larger Catechism, answer to Question 60.

‡ Cent. 16, Sect. 3, Part 2.

respect, that they have no right to teach, or to dispense the sacraments; and on this account they form an office in the Presbyterian church inferior in rank and power to that of pastors. They generally discharge the office which originally belonged to the Deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name Ruling Elders; for in every question of jurisdiction within the parish, they are the spiritual court, of which the minister is officially moderator; and in the presbytery, of which the pastors of all the parishes within its bounds are officially members, lay elders sit as the representatives of the several sessions or consistories*."

Calvin admitted lay elders into church courts on what he conceived to be the sanction of primitive practice, and "as an effectual method of preventing the return of inordinate power in a superior order of clergy †." With some variation in name or in privileges, the office of Lay Elders is found in all the Presbyterian churches upon the continent ‡, and it forms an essential part of the constitution of the Church of Scotland.

Beza, in his *Life of Calvin*, gives an account of the form of church polity instituted at Geneva; and the general system of Presbyterian doctrine, government, and discipline, may be found in Walo Messalinus's work, "*De Episcopis et Presbyteris*," Lugd. Batav. 1641 §; "The Divine Right of Church Government," by the London Ministers; "A Petition for Peace, with the Reformation of the Liturgy, as it was presented to the Bishops by the (Dissenting) Divines," &c. 4to. 1661; "Rutherford's Divine Right of Presbyteries," and his "*Divine Right of Church Government*;" Piercii *Vindiciæ Fratrum Dissidentium in Anglia*, or in English, 8vo. 1717; and in "Towgood's Letter to White." See also "The Form of Presbyterial Church Government," agreed upon by the Assembly of Divines at Westminster, and of equal authority with the "Confession of Faith."

* Dr. Hill's Theol. Lect. pp. 170, 171.

† Dr. Hill, p. 164.—On the other hand, Episcopalians remark, that neither the name nor thing of a Lay Elder, was ever known to any general or provincial council; nay, nor to any particular church in the whole world, before Calvin's days.

‡ According to Ostervald, the Reformed Churches on the Continent have "nothing fixed about discipline. We have as many different customs as we have countries and churches;" and that in some of the churches in Switzerland, the discipline is in the hands of the magistrates, who preside there, and they have ministers only for form. "*Lectures on the Ministry*," pp. 175, 188.

§ The real name of this author was Claudius Salmasius, who also wrote "*De Primatu Papæ*."

WORSHIP AND CEREMONIES.

Calvin was himself no enemy to liturgies, but "highly approved of them, and composed certain forms of prayer, to be used by the ministers in Geneva in the public worship, on Sundays and other holidays, and at the administration of the sacraments *;" nor did the Puritans object to prescribed forms of prayer, provided there was a latitude given: but almost all Presbyterians, at least in Britain, Ireland, and America, have now laid them aside, and use extemporary prayer in the worship of God, whereby they seem to lose the benefit of Common Prayer, and to become mere hearers. They must hear before they understand; they must understand before they approve; and they must approve before they can join with heart and mind; and all this must be done while another is speaking †. They also differ from Episcopalians in this, that while the latter kneel in time of prayer, the former stand, and in singing the praises of God they sit, while all Episcopalians stand; and, what will perhaps seem most remarkable, the Dutch Presbyterians are said to remain *covered* during public worship. These last have not, however, declared war against instrumental music in houses of public worship, like their brethren in Great Britain and Ireland.

It is a principle in almost all Presbyterian Churches, never to administer the sacrament of the Lord's Supper in private houses to any person, under any circumstances whatever; and this principle has been adopted by the Independents also; but surely they have not received it from Calvin, who thus expresses himself on the subject: "Why the Lord's Supper should not be denied to the sick, many and great reasons prevail with me, &c. My judgment for the administration of private Baptism, and giving the Lord's Supper to malefactors

* See Calvin, in Matt. vi. 9; and xviii. 19, 20. Inst. lib. iii. c. 20. s. 32; lib. iv. c. 1. s. 23 and 31. Epist. ad Protect. Opusc. p. 33.

† "The Presbyterian mode of worship," says Dr. Eveleigh, in his Bampton Lectures, p. 170, "seems to have been taken from the alternative permitted under Knox's, or the old, Liturgy in Scotland; to which it is subjoined: 'It shall not be necessary for the ministers daily to repeat all these things before mentioned; but beginning with some manner of confession to proceed to the sermon: which ended, he either useth the prayer for all estates, or else prayeth as the Spirit of God shall move his heart, framing the same according to the time and manner which he hath entreated of.'"—Collier's Hist. vol. ii. p. 561.

Some of the fruits of this unhappy alternative may be seen in a work entitled, "The Scotch Presbyterian Eloquence displayed;" which, however, should be read and understood *cum grano salis*. But why should they use forms of praise, and not of prayer? Why not adopt the idea of Smyth the General Baptist, that "in singing psalms as a part of worship, a man must not be tied to metre, rhyme, or time?"

that desire it, and appear qualified for it, is the same." He likewise required sponsors in Baptism, besides or together with the father; whereas now almost all Presbyterians, both at home and abroad, and all Independents who practise infant baptism require no sponsors, but the father, and in some cases the mother; and they seldom administer baptism in private houses*.

Under this head I shall only further observe, that in the opinion of many, the Presbyterians do not view the sacrament of the Lord's Supper sufficiently as an eucharistic service; and that, "for fear of ceremony, they have scarcely regard to decency."

See the "Directory"—*i. e.* a kind of regulation for the performance of religious worship—which was drawn up by the Westminster Assembly of Divines, at the instance of Parliament, in 1644. It was designed to supply the place of the Liturgy, or Book of Common Prayer, the use of which they had prohibited and is still partly, but by no means strictly, adhered to by Presbyterians in general. It consists of some general heads, which are to be filled up at discretion; for it prescribes no form of prayer, or circumstances of external worship: nor does it oblige the people to any responses, excepting *Amen*.

It is generally bound up with the "Westminster Confession of Faith," and may also be found at the end of Neale's "History of the Puritans."

COUNTRIES WHERE FOUND, EMINENT MEN, &c.

The established religion in Scotland is essentially Presbyterian; the two parties of Seceders, and the society of Relief, are also strict Presbyterians; and these, together with some congregations of Scots Presbyterians in England, amounting in all to about 1,666,000, are perhaps the only Presbyterians in Britain; for though one branch of the Protestant Dissenters in England are still called Presbyterians, they have forfeited their title to the name. The Presbyterians have long been numerous in Ireland, where, including the Seceders, they are now supposed to amount to nearly 500,000. They are by far most numerous in the northern counties; have twelve or thirteen Presbyteries, composing one Synod; and their clergy, divided into three classes, enjoy pensions from Government of 100*l.* 75*l.* and 50*l.* per annum.

On the continent of Europe, Presbyterianism is established in Holland, and in some of the cantons of Switzerland; and

* Calvin's Epist. 185, 285, 302, 321, 363. Beza, Epist. 8.

prevails among the Reformed in France, Germany, Prussia, &c. Presbyterians have also long been numerous in North America, where they have at least three synods, viz. Virginia, Pittsburgh, and the Carolinas; and in 1789, the supreme judicature of their church became one delegated body, or General Assembly, which usually meets at Philadelphia in the month of May.

Theirs is the prevailing religion throughout Connecticut, where it is said to reign "in all its rigour, despotism, and intolerance." Although the letter of the law has established freedom of religious sentiments in Connecticut, such freedom is far from being known there. Its ministers, the zeal of its followers, and the appropriation of the places in the college to Presbyterians exclusively, afford very great advantages, to prevent it from being supplanted by any other form of religion. The Presbyterians are also the most numerous sect in North Carolina, especially in the western parts, which are inhabited by emigrants from Pennsylvania.

It is said that there were in America, in the year 1788, about 618 Presbyterian congregations, and 226 ministers; but we have reason to suppose that they are now far more numerous, and they subsist there under three distinct classes—the Presbyterians properly so called, the members of the Reformed Dutch Church, and the members of the Associated Reformed Church.

Molinæus, Calvin, Bucer, Martyr, Fagius, Beza, Bullinger, Zanchius, Bochart, J. Vossius, Grotius, Blondel, Salmasius, Dallæus, Claude, and Ostervald, may be considered the chief luminaries of the foreign Presbyterians. In America, Dr. J. Edwards, Davis, &c.; and at home perhaps none have been more eminent than Knox, M'Knight, Robertson, Campbell, and Blair, in Scotland; and Drs. D. Williams, John Evans, and S. Chandler, in England.

To the works already referred to, in favour of Presbyterianism, under the former article and the present, may be added, Calderwood's "*Altare Damascenum*;" James and Charles Owen's works in defence of Presbyterian Ordination; and Brown's "*Defence of Presbyterians against the Independents*." On the other side, in addition to the authors referred to, as above, in behalf of Episcopacy, may be mentioned, Bishop Beveridge, in his "*Annotations upon the Apostolic Canons*;" Dr. Hammond, in his "*Dissertations against Blondel*," which, Chillingworth observes, "never were answered, nor ever will be;" Hooker, in the 7th book of his "*Ecclesiastical Polity*;" Bingham, Leslie, J. Jacques, &c.

INDEPENDENCY, INDEPENDENTS, AND CONGREGATIONALISTS.

NAMES.

THE *Independents*, formerly a distinct sect, but now comprehending the members of various denominations, as far as respects church government and discipline, are so called from their maintaining that all Christian congregations are so many *independent* religious societies; or, that each congregation of Christians, which meets in one house, for public worship, is a complete church; has sufficient power within itself to perform every thing relating to ecclesiastical government and discipline; and is in no respect subject or accountable to other churches, or to any society of men under heaven; and that, while, in reference to its own members, its decisions are final, it should pretend to interfere with none else.

This name of *Independents*, those who embraced these sentiments either assumed or approved*; but when, about the middle of the seventeenth century, a great variety of sects in England sheltered themselves under the cover of it, as being then respectable; and even seditious subjects, that aimed at nothing less than the death of their sovereign, and the destruction of the government, employed it as a mask to hide their deformity; then the true and genuine Independents renounced this title, and substituted another less odious in its place, calling themselves *Congregational Brethren*, and their religious assemblies *Congregational Churches*†;—names perhaps more appropriate, but now less used here than in America, where their brethren, with some exceptions, still reject the word *independent* as applicable to them, and claim a sisterly relation to each other. It might indeed be well that this term were universally disclaimed, and laid aside as the name of a sect: for other denominations may perhaps have as good a right to it as the one which has been distinguished by it.

* Robinson, the founder of the sect, makes express use of the term *Independent*, in explaining his doctrine relating to ecclesiastical government, "Cœtum quemlibet particularem esse totam, integram, et perfectam ecclesiam ex suis partibus constantem immediate et *Independenter* (quoad alias ecclesias) sub ipso Christo."—*Apologia pro Exulibus Angliis*, &c. A. D. 1619; c. v. p. 22. Dr. Mosheim supposes that it may possibly have been from this passage that the title of Independents was originally derived.

† See the title of the Savoy Confession, below, p. 158.

No one, I presume, would assume it, to the prejudice of their dependence upon our Lord and Saviour; and, with respect to the influence of men, Presbyterians or Episcopalians may, in fact, have the advantage of Independents, and their ministers be more independent of their brethren than theirs are, as they doubtless are more independent of their people*.

To avoid, as much as may be, the multiplying of articles unnecessarily, as bespeaking distinct denominations, already by far too numerous, I will here include the *American Congregationalists* among the Independents, both as they originally sprang from them, and as their plan of church government and discipline, which makes provision for the unity of the churches in faith and order, by a mutual watchfulness, sympathy, and care, appears to be gaining ground among those who still retain the name of Independents at home.

RISE, PROGRESS, &c.

The sect of the Independents, which, like that of the Presbyterians, sprang from Puritanism, was originally formed in Holland, about the year 1610, but their distinguishing doctrine seems to have been previously maintained in England by the *Brownists*†, who were banished, or emigrated, in

* See a tract entitled, "Apologia; or Four Letters to a Minister of an Independent Church, by a Minister of the Church of England," (the late Mr. John Newton, of London). 12mo, 1784. Printed for Buckland, Paternoster Row.

This term may, indeed, be used in a sense which it certainly was not originally meant to express; I mean, the *independence of the people on their pastors*. Thus the definition of this sect, as given by an Independent, is in these words: "In strict Independency the voice of the people determines every thing, and the decision of the majority in a church admits of no appeal; every church stands distinct by itself, and unrelated to any other church; nor is there any thing like obedience to them that have the rule over them."—*Turnbull's Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government*. 1821. p. 68.

† The Brownists were the followers of Robert Browne, a native of Rutlandshire, who was educated at Cambridge, but became a Non-conformist about A. D. 1580; and after officiating for some time to a congregation of Dissenters at Norwich, went over to Holland, and settled at Middleburgh, in Zealand, where he and his followers obtained leave of the States to form a church according to their own model.

He openly inveighed against the discipline and ceremonies of the church; yet, on his return to England, he was promoted to the living of Achurch, in Northamptonshire: but being of violent passions, he was committed to Northampton gaol for an assault, at the age of eighty, where he died in 1630, after boasting that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day.

Notwithstanding the severe persecutions to which his followers were exposed, they are said to have amounted in England, in 1592, to no less than 20,000; and the sect flourished there and in Holland about 100 years.

1593, with whom, in consequence, they have been improperly confounded. According to some indeed, Independent principles prevailed here, more or less, before the time of Browne. The father, however, or founder of the sect, is allowed to have been a Mr. John Robinson, of Norfolk; "a man who had much of the solemn piety of the times, and was minister of a congregation of Brownists that had settled at Leyden. This well-meaning man, perceiving the defects that reigned in the discipline of Browne, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in modelling anew the society, in such a manner as to render it less odious to his adversaries, and less liable to the just censure of those true Christians who looked upon charity as the end of the commandment. The Independents, accordingly, were much more commendable than the Brownists, in two respects: "they surpassed them both in the moderation of their sentiments, and the order of their discipline*."

A Mr. Henry Jacobs, an Oxford-man, who had fled to Holland in consequence of Archbishop Bancroft's active exertions against the Puritans, meeting with Mr. Robinson in that country, embraced his sentiments respecting church government and discipline; and, returning to England, established the first Independent or Congregational church there in 1616.

Independency, however, "made at first but very small progress in England: it worked its way slowly, and in a clandestine manner; and its members concealed their principles from public view, to avoid the penal laws that had been enacted against Non-conformists. But during the reign of Charles I., when, amidst the shocks of civil and religious discords, the authority of the Bishops and the cause of Episcopacy began to decline, and more particularly about the year 1640, the Independents grew more courageous, and came forth, with an air of resolution and confidence to public

Vide Mr. Ainsworth, the author of the learned "Commentary on the Pentateuch," and the rabbi of his age, who was pastor of a congregation at Amsterdam, was one of its most distinguished members. He wrote their Confession of Faith, in 45 articles, and was succeeded by Mr. John Canne, author of the copious references in the margin of the Bible. See Dr. Stuart's "Life of Ainsworth," prefixed to Mr. Ainsworth's "Two Treatises," where may be seen a list of books, and much information relating to the Brownists.

* Mosheim's Eccles. Hist. vol. v. p. 405, 6th edit. 1806. Dr. M. remarks, p. 399, note, that the origin of the Independents may be found in Hornbeck's "Summa Controversiarum," lib. x. p. 775. See also his "Epistolæ ad J. Durum."

view. After this period, their affairs took a prosperous turn; and in a little time they became so considerable, both by their numbers, and by the reputation they acquired, that they vied in point of pre-eminence and credit, not only with the Bishops; but also with the Presbyterians, though at this time in the very zenith of their power. This rapid progress of the Independents was, no doubt, owing to a variety of causes; among which justice obliges us to reckon the learning of their teachers, and the regularity and sanctity of their manners *.

During the administration of Cromwell, whose peculiar protection and patronage they enjoyed on more than one account, their credit arose to the greatest height, and their influence and reputation were universal: but after the restoration of Charles II., their cause declined, and they fell back gradually into their primitive obscurity. The sect indeed still subsisted; but in such a state of dejection and weakness as engaged them, in the year 1691, under the reign of King William, to enter into an association with the Presbyterians residing in and about London, under certain heads of agreement, that tended to the maintenance of their respective institutions †.

Independency was introduced into America from England, about 1620, by Mr. Jacobs, who died in Virginia in 1624; or, according to Mosheim, by several English families of this sect, or of the Brownists, that had been settled in Holland, who laid the foundation of a new settlement, afterwards called New Plymouth, in the state of Massachusetts; and by successive Puritan emigrants in 1629, 1633, &c. These "English Independents, who retired to America on account of their dissension from the established religion of their country,

* They began to prevail over the Presbyterians about 1645, by their ardour for *toleration*, which became the spirit of their system. Their being in favour of toleration gave them the support of the other sects against the Presbyterians, and was no doubt a more powerful cause of their rapid progress than "the learning of their teachers." Besides, Cromwell's troops, about 1647, were chiefly composed of men inflamed by the most violent enthusiasm, who disregarded all forms of ecclesiastical polity, and considered the imaginary call of the Spirit, which many of them believed had been addressed to themselves, as the only proper call to the pastoral office, and thus introduced the practice of lay preaching.

† Mosheim's Ecclesiastical History, vol. v. p. 406-7.

In some of these articles, which are nine in number, both parties seem to depart from the primitive principles of their respective institutions.—They may be seen in the first volume of Calamy's Life of Baxter; or in the second volume of Whiston's Memoirs of his Life and Writings; and the substance of them in Mosheim, as above, p. 408-9.

For further particulars of the English Independents, from the above period, see that article, below.

claimed the honour of carrying thither the first rays of Divine truth, and of beginning a work that has been since continued with much pious zeal and such abundant fruit; and, indeed, this claim is founded in justice*."

But the American Independents soon forgot their pious zeal for toleration, which gives some room to suppose that it was rather adventitious than an essential part of their system at home; for I believe there is much truth in the old adage, "*Solem non animum mutant qui trans mare currunt*†." They who could not bear to be chastised with rods, had no sooner got free from their fetters, than they scourged their fellow-refugees with scorpions, which led a Mr. Blackstone when exposed to their severity, to say, "I came from England because I did not like the Lord Bishops; but I cannot join with you, because I would not be under my Lord Brethren."

An attempt was made by one Morel, in the sixteenth century to introduce the doctrine of this denomination into France; but it was condemned at the Synod of Rochelle, in 1571; or, according to Bishop Parker, in 1561, where Beza presided, and again in a Synod at the same place in 1644. It was adopted by the Glassites in Scotland, nearly a century ago, and is now maintained there by several classes of professing Christians.

Independency may therefore be said to be peculiar to the Batavian Republic, Great Britain, Ireland, and North America.

DOCTRINES, CHURCH GOVERNMENT, AND DISCIPLINE.

The Independent idea of the word "church," is, that it is never used but in two senses—as including the whole body of the redeemed, whether in heaven or in earth, who are called "the general assembly," &c. (Heb. xii. 23); and, again, "the whole family in heaven and in earth," (Eph. iii.

* Dr. Mosheim, who remarks, that the Puritans, Mayhew, Sheppard, and Elliot, made an eminent figure among the emigrants of 1633, particularly the last, who, by his zeal, dexterity, and indefatigable industry in converting the natives, merited, after his death, the honourable title of the Apostle of the Indians.—*Eccles. Hist.* vol. v. p. 46, &c.

† So great was the cruelty of the American Independents towards the Baptists, Quakers, &c. that Dr. Owen, Dr. Goodwin, Mr. Caryl, and others of their brethren in England, wrote them in 1669 to expostulate with them on the subject. See Ivikey's *Life of Bunyan*, p. 268-9; or Mather's *History of New England*, book vii. ch. 4.

In proof of this, it may be remarked here, that the Independents not only discovered the same propensity to persecution that had been too often exhibited by both Churchmen and Presbyterians; but that even blood is charged against them, in the protectorate of Cromwell, by Mr. Butler, the learned historian of the Roman Catholics.

15); or, as one single congregation. Hence their distinguishing tenet is grounded upon the notion that the primitive bishops were not overseers of dioceses, but pastors of single independent congregations; and it is maintained, with some shades of difference, not only by the three classes of Protestant Dissenters in England, in general, and by all those that are known by the name of Congregationalists or Independents elsewhere; but also by the Sandemanians in England, and by their brethren the Glassites, and by both classes of Baptists in Scotland;—to which articles the reader is referred for the several doctrines and peculiarities which distinguish them from each other.

That which unites them, or rather which distinguishes them from other denominations of Christians is, their maintaining that the power of church government and discipline is lodged neither in a Bishop, nor in a Presbytery or senate of church rulers distinct from the people, but in the community of the faithful at large; and their disclaiming, more or less, every form of union between churches, and assigning to each congregation the exclusive government of itself, as a body corporate, having full power within itself to admit and exclude members; to choose church officers*; and when the good of the society requires it, to depose them, without being accountable to classes, presbyteries, synods, convocations, councils, or any jurisdiction whatever.

“The Congregational system admits the full competency of each particular church to manage its own affairs, and infringes not upon individual liberty. This is the main point of Independence: but it goes further, and acknowledges a local association of elders and brethren, for the purpose of watchful care and superintendence, an association not founded in authority to enforce its decrees, but in neighbourly and brotherly goodwill and affection, to advise, to warn, to comfort, to assist as the circumstances of the churches may require †.”

The Independents are of course advocates for the *Jus Divinum*: some of them even maintain, that every the minutest circumstance respecting the order and discipline of the church is explicitly revealed. In the number of their rulers, they resemble and equal the lowest forms of political democracy; and their religious doctrines are, in general, strictly Calvinistical ‡.

* The choice of church officers lies with the whole church; the appointment, or ordination, with those already in office.

† Turnbull's Comparative View, p. 167.

‡ John Goodwin is said to have been an Arminian, as many Independents have, no doubt, been since his time. According to Bishop Burnet, he was also the first that introduced Arminianism among the sectaries.

Vide See their two Confessions of Faith; the one composed by Mr. R. in behalf of the English Independents in Holland, and published at Leyden in 1619, with his "*Apologia pro Exulibus Angliæ, qui Brownistæ vulgo appellantur*," and the other drawn up in London, in 1658, by the principal members of this community in England, entitled, "The Savoy Confession, or, A Declaration of the Faith and Order owned and practised by the Congregational Churches in England, agreed upon and consented unto by their Elders and Messengers, in their Meeting at the Savoy, Oct. 12, 1658 *."

Vide From these two public and authentic pieces, not to mention other writings of the Independents, it evidently appears, says Dr. Mosheim, "that they differed from the Presbyterians or Calvinists in no single point of any consequence, except that of ecclesiastical government †."

But many of the Independents, both at home and abroad, reject the use of "all creeds and confessions drawn up by fallible men ‡;" and merely require of their teachers a declaration of their belief in the truth of the Gospel and its leading doctrines, and of their adherence to the Scriptures as the sole standard of faith and practice; and the only test of doctrine, or the only criterion of faith. And in general, they require from all persons, who wish to be admitted into their communion, an account, either verbal or written, of what is called their experience; in which, not only a declaration of their faith in the Lord Jesus, and their purpose, by grace, to devote themselves to him, is expected, but likewise a recital of the steps by which they were led to a knowledge and profession of the Gospel.

Vide In regard to church government and discipline, it may be sufficient to remark here, after what has already been said, that Independents in general agree with the Presbyterians, "in maintaining the identity of presbyters and bishops, and believe

* This Synod at the Savoy was held by permission from Cromwell, granted a little before his death; and the Confession or Declaration then drawn up was reprinted, together with Dr. Owen's Preface to it, in 1729. Hornbeck also gave a Latin translation of it in 1659, and subjoined it to his *Epistolæ ad Duræum de Independentismo*.

† *Eccles. Hist.* vol. v. p. 401. See also "The Platform of Church Discipline," or Confession of Faith, which was drawn up and agreed upon by the Elders and Messengers of the Congregational Churches in America, assembled in a Synod at Cambridge, in New England, in 1648.

‡ The American Independents, or Congregationalists, used to regulate their ecclesiastical proceedings in Massachusetts by the Cambridge Platform of Discipline; and in Connecticut by another, called the Saybrook Platform of Discipline; but since the Revolution, less regard has been paid to these Constitutions, and, in many instances, they are said to be wholly disused.—*Hannah Adams's View*, p. 455.

that a plurality of presbyters, pastors, or bishops, in one church, is taught in Scripture; rather than the common usage of one bishop over many congregations; but they conceive their own mode of discipline to be "as much beyond the Presbyterian, as Presbytery is preferable to Prelacy:"—and, that one distinguishing feature of their discipline is, their maintaining "the right of the church, or body of Christians, to determine who shall be admitted into their communion, and also to exclude from their fellowship those who may prove themselves unworthy members," a right founded on St. Matt. xviii. 15—17.

This their regard to purity of communion, whereby they profess to receive only accredited, or really serious Christians, has been termed the grand Independent principle*.

They in general maintain, that nothing can be binding upon any society where their acquiescence and votes have not been previously asked and obtained†. And though they disallow of parochial and provincial subordination, and do not think it necessary to assemble synods, or the pastors of different churches; yet if any be held, they look upon their resolutions as prudential counsels, but not as decisions to which they are obliged to conform‡. Others again have maintained, that every separate church must be completely independent even of the assistance of others, and must not solicit, in any instance, the advice of their office-bearers met in a collective or associated capacity. But this, which is the strict Independent or Brownist scheme, is now giving way to the less exclusive and more social principle of the Congregationalists.

They consider it as their right to choose their own ministers and deacons§; and though, with the Presbyterians, they attribute no virtue to ordination by imposition of hands, as

* Mr. Turnbull, whose laudable object in his "Comparative View," is to recommend the union of the Independents, Congregationalists, and orthodox unestablished Presbyterians, repeatedly, and strongly expresses his opinion of the superior excellence of the Independent scheme, on this head, to that of the Presbyterians, who, "by giving up all into the hands of their church rulers, and by laying aside their deliberative capacity, have become supine and lax in their views of Christian character." At the same time he candidly admits, that the Independents have probably carried their views to an immoderate length, and shut out from the privileges of the church many individuals, "whom the Lord has received." p. 21.

† Their decisions are generally made by a majority of suffrages; but Mr. Carson and some others insist on a perfect unanimity.

‡ See the 6th Article of the Association of the United Brethren, 1691, as mentioned above, p. 155.

§ In Article 5th, the United Brethren of 1691 acknowledge, that "the office of a deacon is of divine appointment, and that it belongs to their office to receive, lay out, and distribute the stock of the church to its proper uses."

conveying any new powers, yet they admit of it, and practise it. Many of them, indeed, suppose that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and the candidates' acceptance of that call; so that their ordination may be considered only as a public declaration of that agreement*. As is also the case with the Presbyterians, the candidate is always ordained in presence of the particular congregation among whom he is to labour; but not till after he has made an open profession of his faith, and that not so much to satisfy the congregation who have already preferred him, as the other ministers who officiate†.

They do indeed grant a certain preeminence in point of power to their elders or pastors. It is their province, they allow, to sit as presidents in the meetings of their churches, and preserve order; to prepare the business which is to be the subject of discussion, in order to its being laid before the members; to state, explain, and enforce, by argument and persuasion, the decision which appears to them most consonant to the mind of God; and, after the members have finally determined, to announce that determination, and to require submission to it from the various persons connected with their society. They are also allowed a casting vote; but in all other respects, their power, which is not legislative, but ministerial, is the same with that of even the lowest members of their congregation, who have so much to say and to do in all church matters, that of whatever is done, decreed, or determined, by this denomination which excites the wonder of others, it may be said, as the painter said of his picture which had been mended, or rather marred, according to every one's fancy, "*hanc populus fecit*,"—it is the issue of the people's brain‡.

* This doctrine seems to have prevailed in Scotland, when Presbyterianism was first established there in the latter end of the sixteenth century: see Conrayer's "Defence of the English Ordinations," p. 21. edit. 1728; Dr. M'Crie's "Life of Knox," 1st edit. p. 226, note.

† The elective franchise is limited, in general, to the church members; but some congregations extend it to all the subscribers, including females.

‡ Mr. Turnbull, speaking of the strict Independents or Brownists of the present day, says, "At their ordinations, all idea of office-power and authority is usually protested against, very distinctly, and often with warmth. And, in their church meetings, acting up to their professed principles, there are too often unseemly conflicts of passion, prejudice, or interest; while their pastor, unless a man of courage and address, is left to sigh over their insubordination, or to attach himself to the strongest party for support. We do not mean," adds he, "that such scenes are confined to this denomination of Christians;" and he only specifies them "as more liable, from their professed principles, to the frequent occurrence of disorderly scenes."—*Comparative View*, p. 52-3.

Though they consider their own form of ecclesiastical government as of Divine institution, and as originally introduced by the authority of the Apostles, nay, by the Apostles themselves, and, of course, look upon every other form as unscriptural; yet many of them, with more candour and charity than their predecessors the Brownists, acknowledge that true religion and solid piety may flourish in those communities which are under the jurisdiction of Bishops, or the government of Synods and Presbyteries.

They are also more attentive than the Brownists were, to keep up a distinction between ministers and people; for while the Brownists allowed promiscuously all ranks and orders of men to teach in public, and to perform the other pastoral functions, the Independents have usually had fixed and regular ministers, approved of by their people: nor do they in general allow every person to pray or teach in public, who may think himself qualified for that important office, before he has submitted to a proper examination of his capacity and talents, and been approved of by the congregation.

WORSHIP AND CEREMONIES.

Their public worship differs but little from that of the Presbyterians. Both parties, confounding worship by a form of prayer with *formal worship*, seem to unite in conducting theirs without form or ceremonies, and in forgetting how very like their psalms and hymns are to the forms they condemn *. Many of the Independents in Scotland administer the Lord's Supper every Lord's-day, at the close of the afternoon's service, and not, according to the practice of the Presbyterians, to the people sitting at a common table, but in their respective pews. All classes, however, of this denomination, seem to agree with the Presbyterians, in affixing their negative to the question as to the propriety of occasionally administering the Lord's Supper in private houses, for the sake of sick persons who are incapable of attending the solemnities of public worship †.

- * "Crito freely will rehearse
Forms of prayer and praise in verse.
Why should Crito, then, suppose
Forms are sinful when in prose?
Must my form be deem'd a crime
Merely for the want of rhyme?"

See "Apologia," &c., as above, p. 153, by the Rev. J. Newton, late Rector of St. Mary Woolnoth, London.

† Some of their reasons for this decision may be seen at p. 179, &c., of a work lately published by a Mr. James, entitled "Christian Fellowship, or the Church Member's Guide." Hence, there are, no doubt, those who claim the privilege of thinking that this, and some other of their decisions, are as *independent* of Divine authority as of foreign controul.

EMINENT MEN, NUMBERS, &c.

This denomination has produced many persons eminent for piety and learning, whose works will reflect lasting honour on their abilities and acquirements. Of the English Independents of the seventeenth century, Dr. John Owen, and John and Thomas Goodwin, were the most distinguished, and the chief leaders of the party*. To these may be added the names of Hooker, Elliot, and Cotton, in America; and at home, those of Howe, Ames, Gale, Neale, Charnock, Orton, Glass, Watts, Doddridge, and Priestley.

Of those who have written against the Independents, it may be sufficient to mention the names of Cawdry; Bastwick; Baillie; Professor Wood of St. Andrews; Dr. Thomas Edwards, author of the "Gangræna;" Ferguson; and lately, Mr. Brown, a respectable minister of the Scottish Establishment.

The number of members belonging to this denomination, if we include those who, though Independents in principle and practice, bear other names, is very considerable, and is, I believe, daily increasing. In England, they are more numerous than either of the two other denominations of Dissenters; or, rather, they may be said to include them; and in Scotland they have received so great accessions of late, by the zeal and exertions of the Messrs. Haldane and their friends, &c., that they are now estimated there at about 50,000. Their brethren, the Congregationalists of America, are supposed to be the most numerous denomination in the United States; and are said to have upwards of a thousand congregations in New England, and nearly half that number in Massachusetts alone.

MISCELLANEOUS REMARKS.

Such are the different sentiments of professing Christians on the subject of church government and discipline; and thus do the adherents in general of each lay claim to the exclusive right of divine or apostolical institution, and insist that the first churches were modelled according to their particular plan. How far their respective claims are well founded, and whose plan approaches the nearest to the primitive model, different readers will judge very differently; yet every reader, I presume, will be glad to learn; and many will, no doubt, pay some deference to

* It is worthy of remark, that the second, as well as the first of these, vindicated the King's murder, which occasioned his being exempted from pardon at the Restoration, but he was never proceeded against. One of the Goodwins, and only other six of the Westminster Divines, were Independents.

the judgment of an able and minute inquirer into ecclesiastical antiquity, who, after examining and balancing the arguments for the above three forms of church government, as supported by experience, observes, that they "may be briefly stated thus:—In no one instance does the Independent plan appear to have a solid foundation either in Scripture or antiquity; yet, the interference of the people, and the share of authority exercised by them, though never on the plan of Independent congregations, gives some plausible colour to Independency. The Presbyterian system seems to be scriptural and primitive, so far as the institution of the clergy is concerned, but defective for want of a bishop. The Episcopal form, no doubt, obtained in all the primitive churches without exception, but—what effectually checks the pride of those who are fond of the pomp of hierarchy—it must be confessed, that ancient Episcopacy had no secular mixtures and appendages*."

* Milner's "History of the Church of Christ," vol. i. p. 518, third edit. While some have expended all their zeal on the subject of church government, as if nothing else had been so closely connected with the best interests of Christianity, or as if it had been an essential part of "the faith once delivered to the saints;" it has been perhaps too much disregarded by others, as by Mr. Baxter and Mr. Calamy, who owned themselves "indifferent to the Episcopal, Presbyterian, or Independent scheme."

HAVING now discussed the main Doctrinal Distinctions, and the leading Differences as to Church Government, I proceed to treat of the several Churches, Sects, and Denominations of Christians, in the order noticed above (p. 36), commencing with

THE
GREEK AND EASTERN CHURCHES.

THE large body of Christians that goes under the general denomination of the *Oriental or Eastern Church*—so called in contradistinction from the *Western Church*, or that of Rome—is dispersed throughout Europe, Asia, and Africa, and may be divided into four distinct communities.

I. The first is that of the Greek Christians who not only agree in all points of doctrine and worship with the Patriarch* of Constantinople, but who acknowledge likewise his supreme authority and jurisdiction, rejecting the pretended supremacy of the Roman Pontiff. This is, properly speaking, the *Greek*, though it assumes likewise the title of the *Eastern Church*, and is styled by its own members the *Orthodox Greek Oriental Church*. It is divided, as in the early ages of Christianity, into four large districts or provinces—namely, those of Constantinople, Alexandria, Antioch, and Jerusalem—over each of which a bishop presides, with the title of patriarch, whom the metropolitans and inferior bishops, and the monastic orders, respect as their common father; the Patriarch of Constantinople being, as is above intimated, the supreme chief of all these patriarchs, bishops, abbots, &c.

* Patriarchs are supreme ecclesiastical dignitaries or bishops, and are so called from their paternal authority in the church. The title is now in use only in the Eastern churches; and this Patriarch is considered as the head or chief of the Greek Church and nation.

II. The second includes those who, though joined in communion of doctrine and worship with the Patriarch of Constantinople, yet refuse to receive his legates, or to obey his edicts, and are governed by their own laws and institutions, under the jurisdiction of spiritual rulers who are independent of all foreign authority. This division comprehends,

1. The *Russians*.
2. The *Georgians* and *Mingrelians*.

III. The third, those Eastern churches that separate from the communions both of the Greeks and Latins, and differ from them alike in doctrine and worship : and to this division belong,

1. The *Monophysites* ; so called (from *μῆνς* "one," and *φύσις*, "nature") because they declare it, as their opinion, that in the Saviour of the world there is only *one nature*. These are again subdivided into two sects or parties ; the one Asiatics, including the *Jacobites* and the *Armenians* ; and the other Africans, comprehending the *Copts* and the *Abyssinians*.
2. The *Nestorians* ; so called from Nestorius, Patriarch of Constantinople in the fifth century—and sometimes denominated *Chaldeans*, from the country where they principally reside—who suppose "that there are two distinct *persons*, or *natures*, in the Son of God."
3. The *Syrian Christians*, or *Christians of St. Thomas*, on the coast of Malabar.

IV. The fourth grand division of Eastern Christians is composed of those who are subject to the see of Rome, and who are generally called *Greek Catholics*, or *Les Grecs-Unis* : one part of whom use the Greek ritual ; another, the Slavonian ; a third, the Syro-Chaldaic, &c. Of this class some account will be given below, under the article "CHURCH OF ROME."

THE GREEK CHURCH SUBJECT TO THE PATRIARCH OF CONSTANTINOPLE.

NAME, ANTIQUITY, &c.

THE *Greek Church* is so called from its comprehending all Christians within the limits of ancient Greece—to distinguish it from the *Latin*, or *Romish Church*—and chiefly from its members having long universally used the Greek language in its Liturgies or religious services; a practice which is still continued in the part of it now under consideration, and likewise by some others.

The Oriental, or Greek Church, is the most ancient of all Christian churches; for, though it may be granted that the Roman Pontiff had acquired a spiritual, or rather a temporal, jurisdiction, before the Patriarch of Constantinople, and perhaps before any other Oriental patriarch, yet it cannot be doubted that the first Christian church or society was established at Jerusalem. "The law went out of Zion, and the word of the Lord from Jerusalem *." This city was the mother of all churches †; the original emporium of the Christian faith; the centre from which the healing rays of Christianity diverged and spread over the world.

The next churches were, doubtless, those of Syria and Greece; and if ever St. Peter was at Rome, which has not yet been fully ascertained, it was not till after he had been bishop of Antioch. So that the Latin church is unquestionably the daughter of the Greek; and is indebted to her for all the blessings of the Gospel; a truth which one of her own bishops acknowledged in the Council of Trent ‡.

But, notwithstanding the Greek Church is more ancient than the Latin, they had both the same apostolical foundation; and for the first eight centuries they were in communion with one another, though all along they disagreed in

* Isaiah ii. 3.

† This is acknowledged not only by Theodoret, but likewise by one hundred and fifty orthodox fathers, assembled in a council at Constantinople, A. D. 381: "Μήτηρ πάντων ἐκκλησιῶν."—Theod. *Histor. Eccles.* l. v. c. 9, p. 211, edit. Paris, 1673, speaking of Jerusalem: "Porro Ecclesiæ Hierosolymitanæ, quæ est *altiarum omnium mater*, Cyrillum Episcopum vobis ostendimus."—Concil. Constantinop. de consecratione Cyrilli. Teste Baronio. See also Bishop Marsh's "Comparative View," &c. p. 213.

‡ "Eia igitur Græcia mater nostra, cui id totum debet quod habet Latina Ecclesia."—*Oratio Episc. Bitont.* in *Conc. Trid. habita.* in Conciliis Labbei, tom. xiv.

some points. They were divided as to the time and obligation of keeping Easter so early as the second century; and considerable jealousies broke out between them at the Council of Sardis, in Illyricum, in 347. The flame of resentment, though occasionally stifled for a time, again broke out with increased fury in the eighth century, on the subject of images; and in the ninth, under the patriarch Photius, their disputes ran so high that they broke off communion with each other, and a final separation took place between them. Photius was elected patriarch of Constantinople in the year 858, by the emperor Michael, in the place of Ignatius, whom that prince drove from his see, and forced into exile. Pope Nicholas I. took part with the exiled patriarch, condemned the election as unwarrantable, and excommunicated Photius. Upon this, Photius, a high-spirited prelate, and the most learned and ingenious man of the age, assembled a council at Constantinople, and, in return, excommunicated the pope. Hence, and from various other circumstances in the history of the Eastern and Western churches, we may conclude, that the animosities which subsisted between them for so many ages, and the final separation which thus ensued, are not to be ascribed to their early difference in opinion concerning the observation of certain festivals, nor even to the more important subjects of dispute which gave rise to the Arian heresy. They are rather to be referred to that period when Constantine removed the seat of empire to Byzantium, and, by augmenting the dignity of the latter see, rendered it formidable to the authority of the Roman pontiff. The Bishop of Constantinople presided in the second general council, in which the Church of Rome was not represented; and, by the 28th canon of the Synod of Chalcedon, he was permitted to enjoy an equal rank with the successor of St. Peter. To these encroachments no small resistance was made by the head of the Latin Church; but the emperors of the East were strenuous to assert the privileges of the new city, and, by the preponderance of their authority, confirmed all its pretensions. In the eighth century, Pope Gregory, having carried his persecution of the Iconoclasts—i. e. the “image-breakers”—too far, the Emperor, Leo III. surnamed the Isaurian, from the place of his birth, as well to restrain his power as to punish his arrogance, seized his possessions in Calabria, Sicily, Illyricum, and Greece, and transferred them to the jurisdiction of the bishop of Constantinople*. From that period some consider this un-

* This has been shrewdly called “bellum imaginarium;” and the crimes charged on the Iconoclasts, “mere imaginaria seditio et rebellio.”

fortunate breach as fixed and incurable; for, notwithstanding the Church of Rome was afterwards accused of various errors and irregularities, by the patriarchs Photius and Michael Cerularius *, and both the supremacy and infallibility of the pope were warmly resisted, these were not the principal bone of contention. Hence the two attempts made by the Emperor Michael Palæologus, in the thirteenth century, to allay the fervour of dissension, and re-unite the two churches, were vain; and the union proposed by the Council of Florence, which ended in 1442, was attended with merely a partial and temporary success; and, in short, every attempt to heal the breach has been hitherto without effect. The mutual sacrifices required, have been unpalatable both to the Roman and the Constantinopolitan prelate: so that each remains, to this day, the centre of a different system; and the Greeks have ever been looked upon by the Latin Church as schismatics †.

In the history of the Greek Church, from this fatal separation in the ninth century, little further occurs, excepting the Crusades, or holy wars, and the vast accession that was made to it by the conversion of the Russian dominions, till about the middle of the fifteenth (1453), when the Turks, under Mohammed the Second, took Constantinople, and overthrew the Grecian empire under Constantine Palæologus, the last of the Byzantine Cæsars. With the empire of the Greeks, their religious establishment was overthrown; and though a partial toleration was at first permitted, the religious despotism of their conquerors soon contracted it within more confined limits, and reduced the Christian religion and its professors to the miserable state in which they now exist under the yoke of the Ottomans. The Greek Church still subsists under the sceptre of Mohammed. But how does it subsist? Like the tree (says the venerable Bishop Horne) that had suffered excision, in the dream of the Chaldean monarch: its root indeed remains in the earth, with a band of iron and brass, and it is wet with the dew of heaven, until certain

* This prelate, who had only the title of Bishop of Byzantium, was raised by the Emperor Constantine, in 1043, to the dignity of patriarch, and a priority of rank to those of Jerusalem, Antioch, and Alexandria. From this patriarch to the famous Cyril Lucar, there were no fewer than eighty who occupied the patriarchal chair of Constantinople; and of these, three were Latinized, and raised to that dignity by the intrigues of the Church of Rome. For the succession of Patriarchs, vide "Cyprii Chronicon, Eccles. Græcæ."

† Vide Spanhemium "De perpetua Dissensione Eccles. Orient. et Occident." Gregoire, in the second volume of his "Histoire des Sectes Religieuses," p. 283, &c. labours, but in my humble opinion in vain, to disprove this assertion, and to shew that the popes "ont toujours traité les Grecs comme Catholiques, et leurs patriarches comme pasteurs légitimes."

CHURCHES.]

GREEK CHURCH.

times shall have passed over it; at the expiration of which, it may come into remembrance before God, and again bud, and put forth its branches, and bear fruit, for the shadow and support of nations yet unknown. But at present its condition is not to be envied or coveted. The Mohammedan power has been raised up to be the Pharaoh, the Nebuchadnezzar, and the Antiochus Epiphanes of these last days, to the Eastern churches. Let those, therefore, that now stand, "be watchful, and strengthen the things that remain, that are ready to die," lest they also fall. The promise of Divine protection and indefectible subsistence is not made to any particular church or churches, but to the church of Christ in general; and as the Seven Churches of Asia have, of a long time, almost wholly disappeared, and the glory of the Greek Church has for ages been wretchedly obscured, so may any church or churches, however flourishing now, be one day equally obscured, and, sooner or later, even wholly extinguished and forgotten.

"When all
Stand chargeable with guilt, and to the shafts
Of wrath obnoxious, God may choose his mark;
May punish, if he please, the less, to warn
The more malignant. If he spar'd not them,
Tremble, and be amaz'd at thine escape,
Far guiltier England, lest he spare not thee! *"

DISTINGUISHING DOCTRINES.

The Greek Church agrees in most things with either the Church of Rome or the Reformed (i.e. the Protestant) Church: wherein it differs from the one, it, for the most part, agrees with the other. Many of the corruptions of the Church of Rome arose before the final separation took place between it and the Greek Church; and, as many of these had their origin in the East, they continued in both churches after the division: so that in the Greek Church may be found many of what we consider as errors in the Latin Church. But, though the former has departed widely from the faith which it once professed, and is now sunk into deplorable ignorance and superstition, it can scarcely be admitted that it is so very corrupt as the latter.

It agrees with the Reformed Church, in disowning the pretended supremacy and infallibility of the pope, and the claim of the Church of Rome to be the true Catholic church; and in

* Vide "Helladii Status præsens Eccles. Græcæ;"—"Chytræi Oratio de Statu Ecclesiæ in Græcia;"—"Lacrime et Suspiria Eccles. Græcæ," in a Letter from the Patriarch of Alexandria to Queen Anne. This Letter, which is scarce, may be seen in the British Museum.

rejecting purgatory by fire, graven images, the celibacy of the secular clergy; and in administering the sacrament in both kinds;—but it differs from it in the number of the sacraments, in using pictures, in admitting the invocation of saints, in transubstantiation*, and of course, the adoration of the host; and though it rejects purgatory, it has something that may be said to resemble it; and it admits masses and services for the dead.

Two Confessions of Faith have been drawn up and authoritatively published in the name of this church, as will be seen below; but neither of these can be viewed as a general and allowed exposition of her faith now, or even at the time when they were put forth. As, therefore, she has no public or established articles of faith, like those of the United Church of England and Ireland, &c. we can only collect what are her doctrines, from the councils whose decrees she receives, from the different offices in her liturgies, and from the catechisms which she authorises to be taught.

The holy Scriptures, and the decrees of the first seven General Councils†, are acknowledged by the Greeks as the standard of faith and discipline; and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian Creeds, are received by them in common with most other Christians. In one particular, indeed, they differ from the other churches of Europe, whether Romish or Reformed, viz. in believing that the Holy Spirit proceeds from the Father only, and not from the Father and the Son; and, in defence of this opinion, they appeal to the holy Scriptures‡, ecclesiastical history, the acts of councils, the writings of the fathers, ancient manuscripts, and especially to a copy of the Nicene or Constantinopolitan creed, engraven on two tables of silver, and hung up in the church of St. Peter at Rome, by order of Leo III., in the beginning of the 9th century, where, we are told, it still appears without the interpolation in dispute. They assert, that the bishops of the Church of Rome, without consulting those of the Eastern churches, and without any regard to the anathema of the Council of Ephesus, have added the word “Filioque” (“and the Son”) in the Nicene Creed. Yet, to remove all suspicion of their entertaining any heterodox opinion in regard to the Third Person of the ever-blessed Trinity, they declare, that “they acknowledge the Holy Spirit to be of the same substance with the Father and the Son; to be God from eternity;

* See their ideas of the sacrament of the Lord's Supper, below.

† For the Councils, see below.

‡ See St. John, xv. 26.

proceeding from the essence and nature of the Father, and to be equally adored*."

They have seven sacraments, or, as they term them, mysteries; which are defined to be, "ceremonies or acts appointed by God, in which God giveth, or signifieth, to us his grace." This number they have probably received from the Latin Church, several of them having no foundation in antiquity as sacraments. They are, 1. Baptism; 2. The Chrism, or baptismal unction; 3. The Eucharist, or sacrament of the Lord's Supper; 4. Confession, or Repentance; 5. Ordination; 6. Marriage; and, 7. The Echeleia, or Mystery of the Holy Oil with Prayer.

Of these, Baptism and the Eucharist are deemed the chief; both which, together with the Baptismal Unction and Confession, or Repentance, are to be received by all Christians; but of the other three, none, not even the Echeleia, is considered as obligatory upon all.

1. With respect to Baptism, I am not aware that they hold any peculiar opinions as to its nature; but they lay so great stress on its necessity to salvation, that, with the Church of Rome and some Lutheran churches, they admit of lay baptism, when a priest or deacon cannot be had to administer it; and they never repeat it on any occasion whatever. They baptize by immersion; and they use the trine immersion, or form of dipping the child thrice in water; which is no doubt the most ancient manner; but, previous to baptism, the child, though not two months old, must be solemnly initiated into the church, as a catechumen, through the medium of its sponsors, when exorcism is used: and the other rites and ceremonies connected with the administration of this sacrament are equally singular†. Formerly only one sponsor was required; and there have been regulations to prevent more; but they are not now observed, nor is the number limited in the Greek Church. It is, however, not unworthy of notice, that a god-father is not permitted to marry his god-daughter.

2. When the child is baptized, the priest proceeds immediately to anoint it with the holy Chrism; for this, though

* Thomson's "Travels in France, Italy, Turkey, &c." vol. i. p. 405. In page 410, Mr. Thomson observes, that they pretend to express their belief of a Trinity of Persons in one Divine Essence, "by often crossing themselves with the thumb and two fingers of their right hand."

† In Dr. King's "Rites and Ceremonies of the Greek Church in Russia" will be found a copious and interesting description of the liturgical services and ceremonies connected with this and the other Greek mysteries or ordinances. See also the Patriarch Cyril Lucar's Letter "De Statu Græcarum Ecclesiarum," addressed to Utengobardus, Pastor at the Hague, 1618.

reckoned a distinct mystery, is inseparable from baptism. Previous to baptism, the child was anointed with oil, which was likewise used in the consecration of the baptismal water; but this chrism is a very different thing from it*, and consists of various oils, and other precious ingredients, which, in different proportions, are all boiled together, and afterward solemnly consecrated by a bishop. It can be prepared only by a bishop, and only on Maundy Thursday—i. e. Thursday in Passion Week;—and, as the anointing with it is substituted in place of the apostolical rite of the laying on of hands, called Confirmation in the Churches of Rome and England, and is occasionally used for some other purposes, great quantities of it are of course prepared at once, and distributed† among the different churches of each diocese. This anointing the Greeks call “the seal of the gift of the Holy Ghost;” which words the priest repeats while he applies the chrism, or holy oil; making the sign of the cross with it, on the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, of the child.

Immediately after, or some days after, as ordered, the child is again brought to the church; when the priest, after praying for it, unties its girdle and linen clothes; and then, taking a new sponge, moistened with clean water, he washes its face, breast, &c. saying, “Thou hast been baptized, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages. Amen.”

The last ceremony appended to baptism, is that of the *tonsure*, or cutting the hair of the child’s head in the form of the cross; when the priest offers up for it several prayers, all alluding to the rite to be performed; and then cuts its hair crosswise, saying, “N. the servant of God, is shorn, in the name of the Father, and of the Son, and of the Holy Ghost,” &c. as above.

3. For the celebration of the Lord’s Supper, the Greeks have three liturgies that are occasionally used—viz. that of St. Chrysostom, which is in ordinary daily use;—that of St. Basil, which is longer, used upon all the Sundays of the great fast, or lent, except Palm Sunday; upon Holy Thursday and Saturday, or Easter Eve; upon the vigils of Christmas and

* It likewise differs from, and is much more costly than, the chrism, or ointment, which was used for confirmation in the ancient church, and which was made simply of oil olive and the balm of Gilead.

† In round phials, or alabaster boxes, in allusion to that which Mary Magdalen broke and poured on our Saviour’s head.—*Thomson’s Travels*, vol. i. p. 394.

the Epiphany; and upon St. Basil's Day;—and that of the Pre-sanctified, which is used on all the week-days during the great fast, except Saturdays, Sundays, and the Lady Day. The liturgies of St. Chrysostom and St. Basil are supposed to have been considerably corrupted, particularly the former: in their present state there is no essential difference between them; and the office of the Pre-sanctified is merely a form of dispensing the communion with elements which had been consecrated on the preceding Sunday, whence it has its name*.

The Greek Church, strictly so called and considered by itself, had no notion of the Romish scholastic doctrine of transubstantiation†. That monstrous tenet, as it has no true foundation in Scripture, so was it utterly unknown to the primitive church.

This, among other arguments, has been evinced from the frame of the ancient liturgies; in which, after those words of our Lord, "This is my body, this is my blood," whereby, as the Church of Rome maintains, the substance of the bread and wine is changed into the substance of his body and blood, there is an express and most solemn invocation, praying God the Father to send down his Holy Spirit to sanctify the elements, and make them the body and blood of Christ, for pardon, grace, and salvation, to those who should duly receive them. Such a prayer is quite incompatible with the belief of transubstantiation, but quite consentaneous to the doctrine of our Saviour—"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, are spirit and are life‡." Now, the Greek Church at the present day uses this invocation, and, in opposition to the Roman, lays the great stress of the consecration upon it. Whence it may be as clearly argued, that the Greek Church, according to the voice of its liturgies, even as published by Goar in his *Euchologion*, owns not transubstantiation, as defined by the Romanists. It is, however, a humiliating consideration, that the Greeks, in their low depression, scarcely understood their own offices, and used many terms without any precise meaning: and therefore, when the Latins gained influence over them, they found them fit scholars for their own school; and

* In the Offertory there is a strange ceremony, called "the slaying of the Holy Lamb;" which may be seen in Dr. King's "Rites and Ceremonies of the Greek Church in Russia," p. 137, &c.

† The word itself is not to be found in any of their public writings which are not suppositions; and it is supposed that Gabriel Severus, metropolitan of Philadelphia, in the sixteenth century, who had resided a long time at Venice, was the first among them who employed that term.

‡ St. John vi. 63, &c.

by every undue means, but very captivating to poverty, tutored many of them into their own opinions; thus gaining suffrages to make it be believed that their opinion had been all along that of the Greek Church also. But others, and among them the famous but lamented Patriarch Cyril Lucar, have borne plain testimony against them.

It is true, in their "Orthodox Confession" (so called), of which some account will be given below, transubstantiation, in the Romish sense, is roundly asserted; but this has been transfused from their Latin teachers, whose scholastic sophistry the modern Greeks were not able to unriddle*.

In this church, it is deemed essential to the validity of this holy sacrament, that a little warm water be mixed with the wine; that the napkin, which is spread over the holy table, and answers to the *corporale* of the Church of Rome, be consecrated by a bishop, and that it have some small particles of the reliques of a martyr mixed in the web, otherwise the Eucharist cannot be administered. It may also be observed, that leavened bread is used in this sacrament; that the communion is given to children immediately after baptism, from the desire of sanctifying them from the womb; that the clergy receive the elements separately; and that the lay communicants, of whatever age, receive both the elements together, the bread being sopped in the cup; and that they receive them standing, provided their age, &c. will admit of that posture†.

4. Previously to receiving the communion, the mystery of Confession is always necessary: the church indeed prescribes it to all her members four times a-year, and it is so often performed in monasteries, and much oftener by those who have made great advances in holiness; but the laity, for the most part, confess only once in the year, to which, in Russia, they

* For this account of the manner in which transubstantiation has been introduced into the Greek Church, the reader is indebted to a learned and venerable bishop of the episcopal church in Scotland, whose private virtues, and genuine primitive simplicity of character, are highly worthy of imitation; and whose professional knowledge, particularly in regard to ecclesiastical antiquities, would do honour to any bishop, of any church, and in any country.

Those who wish for further particulars on this subject, may consult "An Account of the present Greek Church," (1821), by the learned Dr. Covel, who wrote with a particular view to communicate to the world the result of his inquiries into this doctrine of transubstantiation in the Greek Church. Dr. Allix also wrote on the transubstantiation of the Greek Church, but his work I have not yet seen.

† The laity are never permitted to enter the chancel; but the priest comes forward and administers the communion to them standing at the holy door, i. e. the middlemost door of the Iconostas, which is seldom opened but when this holy sacrament is administered.

are obliged by the laws of the land ; and it is usual to do it in the great fast before Easter. It is said that they do not consider confession as a divine precept, but allow it to be only a positive injunction of the church ; but if such be really the case, it does not readily appear how it agrees with the definition of a sacrament. It used, however, to be a much more rational and edifying service here than in the Church of Rome ; for the ancient Greek Church, as Dr. Covel observes, commanded her penitents to confess their sins in secret to God alone ; and bade them consult their priest or pastor in what was then needful to instruct them, and “ restore them in the spirit of meekness :” so that here the end of confession was the amendment of the penitent ; whereas in the Church of Rome it serves rather to magnify the glory of the priest.

In the former church, the confessors pretended only to abate or remit the penance, declaring the pardon to come from God alone ; in the latter, they take upon them to remit or forgive the sin itself. But, if we may credit a learned and judicious traveller (Tournefort), the practice of confession is now much abused among the Greeks. And another learned author calls it “ one of the fundamental pillars of the Eastern churches ; the axis upon which their whole ecclesiastical polity turns ; and that, without which, the clergy would no longer have any authority or influence over the consciences of the people,” &c.*

5. The next in order of their mysteries, or sacraments, is Ordination : and in this church they have the same division of the clergy into regular and secular, as in that of Rome ; and there are five orders of them promoted by imposition of the bishop's hands, with prayer—viz. Readers†, Subdeacons, Deacons, Presbyters, and Bishops. The forms used in the ordination of deacons, priests, and bishops, are serious and significant, bearing in themselves evident marks of great antiquity ; but it does not appear that that of the reader or subdeacon is considered by them as a sacrament, or that ordination in general was so considered in the primitive church. At the consecration of a bishop, several bishops lay on their hands, together with the archbishop ; but it does not appear, from Dr. King, who gives these offices at full length, that in this church the attending presbyters lay on their hands, together with the bishop, at the ordination of a presbyter, as is the practice in the Church of England.

* Ricant's Preface to his “ State of the Greek Church,” p. 12.

† This office includes singers, acolythists, &c.

Great care used to be taken that the candidate for holy orders have no lameness, or other defect, either of body or limbs. But the ancient discipline of the Greek Church, with respect to ordination, is said to be now much neglected; the canons being seldom consulted about the requisite age and character of the candidate, or the interval that should take place between the several orders; so that it frequently happens that they are all conferred in the space of three or four days. Yet, in those who are candidates for the mitre, celibacy, and the assumption of monastic habits, are still indispensably requisite; and hence, few or no bishops are elected from among the secular clergy, but almost every bishop-elect is an *Archimandrite* or *Hieromonachus*, i. e. an abbot or chief monk in some monastery.

6. This church, as well as that of Rome, seems to admit Matrimony into the number of sacraments, on the ground of an expression of St. Paul concerning marriage, where, speaking of the union of man and wife as being a stronger tie than that of parents and children, he adds, "This is a great mystery; but I speak concerning Christ and the church*." But surely the Apostle's language would have been different, and more explicit, had he meant that a Christian sacrament should be built on this text. Besides, the term mystery is of much greater latitude than sacrament; every sacrament is a mystery, but every mystery is not a sacrament.

The ceremonies with which matrimony is performed in the Greek Church, consist of three distinct offices, formerly celebrated at different times, after certain intervals, which now make but one service. *First*, there was a solemn service when the parties betrothed themselves to each other, by giving and receiving rings, or other presents, as pledges of their mutual fidelity and attachment. At this time the dowry was paid, and certain obligations were entered into to forfeit sums in proportion to it, if either of the parties should refuse to ratify the engagement. At this ceremony, called the *Espousals* or *Betrothing*, the priest gives lighted tapers to the parties to be contracted, making the sign of the cross on the forehead of each, with the end of the taper, before he delivers it.

The *second* ceremony, which is properly the marriage, is called the office of Matrimonial Coronation, from a singular circumstance in it, that of crowning the parties. This is done in token of the triumph of continence; and therefore it has, in some places, been omitted at second marriages. Formerly

* Ephes. v. 32.

these crowns were garlands made of flowers or shrubs; but now there are generally kept in most churches crowns of silver, or some other metal, for the celebration of matrimony. At the putting of them on, the priest says, "M. the servant of God, is crowned for the hand-maid of God N.;" and "N. the hand-maid of God, is crowned for the servant of God M. in the name of the Father, and of the Son, and of the Holy Ghost;" adding thrice, "O Lord our God, crown them with glory and honour."

The *third* ceremony is that of dissolving the crowns on the eighth day; after which the bride is conducted to the bridegroom's house, immediately to enter on the cares of his family.

The Greeks have no good opinion of second marriages, and a much worse of those who engage in holy matrimony a third time; and the fourth marriage is condemned as absolutely sinful. It is required that the man be above fourteen years of age, and the woman above thirteen, before they enter into the state of matrimony; and the consent of parents or guardians is deemed so necessary, that the want of it destroys the validity of the marriage. The solemnization of marriage during the fasts is prohibited; and divorces are not frequent, nor easy to be obtained.

7. The last sacrament of the Greek Church is that of the *Euchelaion*, or Holy Oil; which is not confined to persons at the point of death, or dangerously ill, like the Extreme Unction of the Church of Rome, but is administered, if required, to devout persons, upon the slightest malady. This ceremony, or mystery, as they are pleased to call it, is chiefly founded upon the advice of St. James (v. 14, 15), but is not deemed necessary to salvation; and it is well that it is not, for seven priests are required to administer it regularly, and it cannot be administered at all by fewer than three.

This oil may be consecrated by a priest; and when consecrated, each priest, in his turn, takes a twig, and, dipping it in the oil, now made holy, anoints the sick person crossways, on the forehead, on the nostrils, on the paps, the mouth, the breast, and both sides of the hands, praying that he may be delivered from the bodily infirmity under which he labours, and raised up by the grace of Jesus Christ*.

This service, the Latins, who are desirous to make all the ceremonies of the Greek Church coincide with their own,

* "Lorsqu' il oint le malade avec de l'huile, il adresse ses prières à Dieu pour le retablissement de sa santé, et la remission de ses péchés."—*La Doctrine Orthodoxe, &c. ou La Théologie Chrétienne Abrégée, &c.*; par le Très Rev. Pere Platon (late Metropolitan of Moscow), p. 147.

consider the same as Extreme Unction, or equivalent to it : but though the Greek Church reckons it in the number of her mysteries or sacraments, it differs from the Roman sacrament in its not being confined to persons *periculosè ægrotantibus, et mortis periculo imminente*, and in its adhering more closely to the text on which it is founded, by requiring more priests than one to administer it.

The invocation of saints is practised in the Greek as well as in the Roman Church. They pay a secondary adoration to the Virgin Mary, to the Twelve Apostles, and to a vast number of Saints, with which the Greek calendar abounds ; but they deny that they adore them as believing them to be gods. The primary Object of all religious worship is undoubtedly the Supreme Being ; and the homage paid to those saints is only a respect, as they define it, due to those who are cleansed from original sin, and admitted to minister to the Deity, " thinking it more modest, and more available, to apply to them to intercede with God, than to address themselves immediately to the Almighty." Thus, as to the object, they assert that they are clearly distinguished from idolaters, notwithstanding their offering prayers and burning incense to their saints.

But, however plausible this reasoning may at first sight appear, it certainly implies the ascription of the Divine and incommunicable attribute of *ubiquity* to the saints, and it will be difficult to reconcile it with that text of St. Paul, " There is one God, and one Mediator between God and men, the man Christ Jesus *."

Though the members of this church abhor the use of carved or graven images, and charge the Latins with idolatry on that account, they, notwithstanding, admit into their houses and churches the pictures of our Saviour, the Virgin Mary, and a whole multitude of saints, to instruct, they say, the ignorant, and to animate the devotions of others by those sensible representations. These pictures are usually suspended on the partition or screen that separates the chancel from the body of the church, which from thence receives the name of *Iconostas* ; and they honour them by bowing, kissing them, crossing themselves, and offering up their devotions before them : they likewise sometimes perfume them with incense.

Upon some of their great festivals they expose to view on

* 1 Tim. ii. 5. See Platon on this subject, in Pinkerton's " Present State of the Greek Church in Russia," pp. 221 and 228-9.

a table, in the middle of the choir, the picture of the saint whom they commemorate, bowing as they approach, and kissing it with the greatest reverence: and M. Tournesort observes, that their devotion to their saints, and particularly to the blessed Virgin, comes but little short of idolatry. Yet they are far from thinking that they are thus guilty of any breach of the Second Commandment, which, according to them, prohibits only the making of graven images, and the worshipping of such idols as the Gentiles believed to be gods; whereas their pictures, being used merely as remembrancers of Christ and the saints, have written on each of them, the name of the saint whom it is meant to represent. But in their arguments in defence of this preference of painting to sculpture, there appears to be little solidity. They, however, consider themselves as secure, under the authority of St. John Damascenus, Nicephorus, &c.

This church, at the celebration of the Lord's Supper, commemorates the faithful departed, and even prays for the remission of their sins; at the same time, she rejects purgatory, and pretends not to determine dogmatically concerning the state or condition of departed souls. She must, however, believe in a middle or intermediate state between death and the general resurrection, and that no final judgment is passed upon the great body of mankind till the consummation of all things, otherwise such prayers could not be offered without absurdity; and in this belief she is countenanced by most of the primitive fathers of the church, if not by several passages of Scripture. This commemoration of their deceased friends, and these prayers for them, seem to have been established, partly out of respect to the dead, and for their benefit, and partly to impress on the minds of the living a sense of their mortality. It is upon the same principle that a regard is paid to the relics of saints and martyrs, of which, it must be owned, too superstitious a use is made in this church, as well as in that of Rome.

Works of supererogation, with their consequent indulgences and dispensations, which were once so profitable, and afterwards so fatal, to the interests of the latter church, are utterly disallowed in that now under consideration; nor does she lay claim, with her daughter of Rome, to the character of infallibility. Yet on this head she seems to be, like some other churches, not a little inconsistent; for, while she wisely disowns an absolute freedom from error, her clergy seem to consider their own particular mode of worship as that which is alone acceptable to God, and their own church that which

alone is entitled to the character of true and orthodox, whereby they assume in effect what they deny in terms*.

Predestination is a dogma of this church; but if viewed in the same light by her members in general, as amongst the people of Russia, where Dr. King tells us it is a very prevailing opinion, viz. "as depending on the attribute of prescience in the Divine Nature†," few, I presume, of the most anti-Calvinistical in this or any country, will find much difficulty in subscribing to their doctrine on this most intricate subject.

They consider the Septuagint as the authentic version of the Old Testament;—acknowledge the eighty-five Apostolical Canons as of great authority;—receive nine Provincial Councils;—and allow nearly the same authority that is due to the sacred Scriptures, to the canons of the first seven Œcumenical or General ones; which, exclusive of that of the Apostles, mentioned in Acts xv. 6, are these:—

1. The first council of Nice, held in the year 325, under Constantine, against Arius, who denied the Divinity of the Son, except in an inferior sense.
2. The first council of Constantinople, A. D. 381, under Theodosius the Great, against Macedonius, who denied the Divinity of the Holy Ghost.
3. The council of Ephesus, A. D. 431, in the reign of Theodosius Minor, against Nestorius, who maintained the same opinion as Arius, and asserted, besides, that our blessed Lord had two persons, as well as two natures.
4. The council of Chalcedon, A. D. 451, in the reign of Marcian, against the errors of Eutyches, who denied the humanity of Christ, and asserted that there was only one nature in him,—the opposite extreme to the Nestorians.
5. The second council of Constantinople, A. D. 553, in the reign of Justinian, in which the Three Chapters, and certain doctrines of Origen, Evagrius, and Dydimus were condemned‡.
6. The third council of Constantinople, in Trullo§, A. D. 680, under Constantine Pogonatus, against Sergius, Pope

* "Les opinions erronées de quelques ignorans, s'il y en a, ne peuvent pas souiller la vérité de toute l'église; d'où il paroît, que notre église orthodoxe non seulement est véritable, mais qu'elle est seule, et la même dès le commencement même du monde," &c.—*Father Platon's Doctrine Orthodoxe*, p. 127.

† Page 16.

‡ See Mosheim's Ecclesiastical History, cent. vi. part. 2, chap. iii. together with Dr. McLaine's notes.

§ Held in a chapel of the Imperial Palace—"In Trullo," which signifies a vault raised in the form of a dome, which the Italians call a cupola.—See Dr. Cave's Ancient Church Government, p. 165.

Honorius, Macarius bishop of Antioch, and others, who held that Christ had but one nature and one will, and were thence called Monothelites.

7. The second council of Nice, A.D. 787, in the reign of Constantine and his mother Irene, against the Iconomachi, who condemned the use of pictures and images in the worship of God; and it is on the authority of this council that the Greeks defend the use of their pictures in their churches and worship.

The Greeks observe a great number of holy days, and days of abstinence; and keep four fasts in the year more solemn than the rest, of which that of Lent is the chief. It is even said that there is not a day in the year which, in their church, is not either a fast or a festival; and that the several books containing the church service for all the days in the year, amount to more than twenty volumes folio, besides one large volume, called the "Regulation," which contains the directions how the rest are to be used.

They have twenty-two fixed and immoveable feasts, besides those of the Church of England. Their other festivals are, moveable, and depend upon Easter; in assigning which, they make use of the old paschal or lunar cycle, as established by the first General Council of Nice.

Sermons being rarely preached among them—in many places never, or but seldom, except in Lent*—and catechising being much neglected, what knowledge they still have of Christianity is thought to be chiefly owing to their strict observation of the festivals and fasts; "by which," says Sir P. Ricaut, "the people are taught as in a visible catechism the history of Christianity†." By these religious solemnities, the memory of our Saviour's birth, death, resurrection, and ascension, the doctrine of the ever-blessed Trinity, and other fundamental articles of our faith, are kept alive in their minds; and while they commemorate the sufferings of the

* "In these countries a sermon is an harangue; and they preach very seldom."—*Jowett's Christian Researches in the Mediterranean*, p. 86.

† "The Present State of the Greek and Armenian Churches," p. 16, anno 1678. Dr. Smith also has a very affecting remark on this subject, in his "Account of the Greek Church." "Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them," says he, "to the strict and religious observation of the festivals and fasts of the church; this being the happy and blessed effect of those ancient and pious institutions, the total neglect of which would soon introduce ignorance, and a sensible decay of piety and religion, in other countries besides those of the Levant," &c. &c.—See the whole passage in pp. 18, 19; a passage well worthy the attention of many professing Christians among ourselves.

Apostles and other saints, they are animated by such glorious examples to undergo the trials and hardships to which they themselves are daily exposed, and to endure patiently the Mohammedan yoke.

They begin their ecclesiastical year on the 1st of September; and in their account of the creation, they differ widely from the Western Christians, reckoning about 5500 years from the beginning of the world to the birth of our Saviour; but from this last era they agree with us in their computation of time.

They use the cross to drive away evil spirits, &c. ; and many of them abstain from things strangled, from blood, and from such other meats as are forbidden in the Old Testament. But it is not to be imagined that all the various superstitions of the vulgar, or the particular opinions of every writer on the subject of religion, are, in any country, to be considered as the received dogmas of the church; yet this distinction has not, in all cases, been duly attended to, and particularly in regard to this church, respecting which, in its present state of ignorance and depression, more full and correct information is still a desideratum in the history of religion.

Confessions of Faith made by churches so very extensive as this is, must convey an extremely defective statement, at best, of the general doctrine of their members. And but little credit is due to many of those that have been put forth in the name of this church, in particular; for it is a well known fact that the adherents of the Church of Rome have prevailed on many of her prelates, clergy, and others, by bribes or otherwise, to publish Confessions*, or to give Attestations of their faith, in terms bespeaking a near conformity to that of the Church of Rome, thereby throwing all their weight into the same scale against the faith of Protestants: whereas, in truth, the general doctrine of the Greek Church seems to bear a nearer resemblance to the doctrine of the latter, than it does to that of the former.

In proof of this it may be sufficient to refer to the famous Confession, drawn up in the name of the Oriental Church, in 1621, by the learned and excellent Cyril Lucar, then Patriarch of Constantinople. This Confession was first written in Latin, and, being delivered to C. Vander Haga, the Dutch ambassador

* No fewer than forty such Confessions and Attestations are specified, on the testimony of Nectarius, Patriarch of Jerusalem, in a Dissertation entitled, "*Faussetez de plusieurs Confessions de Foi*," to be found among the pieces published in the Amsterdam edition of the Patriarch Cyril Lucar's Confession and Letters, mentioned below.

at the Porte, was published by him in 1629. It was afterwards translated into Greek, and enlarged by the addition of copious scriptural authorities. It consists of eighteen short chapters, or articles; and is remarkable for its almost entire conformity with the doctrines of the Reformed Protestant churches, and for its avowed hostility to Popery, in condemning Purgatory, Transubstantiation, the Apocrypha, and reducing the number of Sacraments to two.

This, although an authentic document, and highly creditable to the learning, piety, and fortitude of the author, cannot be viewed as a general and unexceptionable standard of the Greek Church. It may deserve the praise of being the best on the subject, while it may be allowed to depart too widely from the grand fault of most of the other Greek Confessions, and to represent her to the world in a dress too similar to that of Protestants*. Hence the opposition which, by this and other like means, he had excited against him among the Popish party, occasioned his downfall and his untimely death.

It was in contradiction to Cyril's Confession that Peter Mogilaus, Metropolitan of Kiow, in the Ukraine, convened a Synod, and put forth a Confession, or Catechism, in the Russian language, chiefly for the use of his own diocese. This was, however revised, approved, and confirmed, in 1643, by Parthenius, Patriarch of Constantinople, and the three other Greek patriarchs, nine bishops, and others; who decreed, "that it faithfully followed the doctrine of the Church of Christ, and

* See the Latin of Cyril's "Confession" in the "Corpus Confessionum." Of the Greek and Latin together, at least two editions were published in Geneva, the latter in 1635; and the edition which appeared in Rome, in 1632, has a censure upon it, in Modern Greek, entitled "The Condemnation of the Confession of the Calvinists, as it was set forth in the name of Cyril, Patriarch of Constantinople." It is likewise published by Hottinger, in his "Analecta Hist. Analogica, Scripturæ et Patrum Testimoniis vestita; sed ab ipsis Græcis gemina Synodo reprobata fuit, ac damnata;—quæ utraque multis Patriarcharum, Episcoporum, et Sacerdotum, subscriptionibus roborata; Gr. et Lat. A. D. 1615." *Sagittarius*, tom. i. 438.—The edition now before me, in Greek and French, is that of Amsterdam, 1718, 4to., together with his Letters, &c. entitled "Lettres Anecdotes de Cyrille Lucar, Patr. de Constan., et sa Confession de Foi; avec des Rémarques; Concile de Jerusalem tenu contre lui; avec un Examen de sa Doctrine; Attestations, et Pièces diverses touchant la Creance des Grecs Modernes, examinées selon les Règles de la Theologie et du Droit."

The "Orthodoxa Confessio" has likewise passed through various editions; among others, one in Greek, Latin, and German, by Dr. C. Gottlot Hoffman, with an historical Account of it, at Breslau in 1751; and another, in Greek and Latin, with a Preface, by Normannus, a Swede, Leipsic, 1695, 12mo. Subjoined to the Editor's Preface of this edition is a commendatory Letter of date 1662, from Nectarius, patriarch of Jerusalem, together with Parthenius's Confirmation of it in 1643.

agreed entirely with the holy Canons." Being then translated into Latin and Greek, it was published, under the title of "*Orthodoxa Confessio Catholicæ atque Apostolicæ Ecclesiæ Orientalis*." The whole appears to have been influenced, if not produced, by the active and obtrusive efforts of the Jesuits and other adherents of Popery, particularly those of France, who had long been actively employed in sowing discord in the Greek and Eastern churches. But this Confession is not much regarded in the Russian Church, where it first originated; and we have some reason to suppose it is not in very great esteem in other parts of this church, notwithstanding the learned Mosheim has referred to it for a knowledge of her doctrines*.

An ample account both of this and the other Confessions received among the Greeks, may be seen in pp. 45 and 53 of the *Bibliotheca Theologiæ Symbol.* of the learned Jô. Christ. Kœcherus; and a full and exact list of the writers whom it is proper to consult, in order to the forming of a just notion of their doctrines, state, and circumstances, is given in the 10th volume of the *Bibliotheca Græca* of the learned Fabricius, p. 441.

WORSHIP, RITES, AND CEREMONIES.

Much of what should belong to this head is already anticipated, and yet much still remains to be said; for the public service of the Greek Church is so long, and so complicated, that it is very difficult to give a clear account of it, and still more difficult to give a short one. The greatest part of it varies every day in the year, and every part of the day, except in the communion office, where the larger part is fixed, and where, as already observed, three liturgies or offices are occasionally in use†.

The greatest part of the service of this church consists in psalms and hymns; which should all regularly, according to the primary institution, be sung; and when that is done, the daily services, which are eight in number, could not possibly have been performed in less than twelve or fourteen hours.

But the service as it now stands, and was at first drawn up in writing, is calculated for the use of monasteries; and when it was afterwards applied to parochial churches, many of the

* Vol. iv. p. 249.

† See above, p. 172. The word Liturgy, in this church, constantly signifies the Communion Service or office of the Eucharist only, which was its ancient meaning in English. King Edward's Liturgy contained only that office.

above offices or forms, which had been originally composed for different hours of the day and night, called the *canonical hours*, were used as one service, without any alterations being made to avoid repetitions*; and it is now become the practice to read the greatest part of them, especially in parish churches; yet still they are read in a sort of recitative; and hence the expression in the Rubric, "The liturgy of St. Chrysostom is *sung*," or other offices are *sung*†.

In all the services, except in the Communion, prayers and praises are offered to some saint, and to the Virgin Mary, almost as often as to God; and in some of the services, after every short prayer uttered by the deacon or the priest, the choir chaunts Κύριε· ἐλέησον—i. e. "Lord have mercy upon us!"—thirty, forty, or even fifty times, successively.

Though the number of services is the same every day, the services themselves are constantly varying in some particular or other, as there is not a day which, in this church, is not either a fast or a festival. She seems to have shewn no less attention than the Romish Church to preserve the memory of the saints and martyrs, as appears from her *Menæon* and *Menologia*. So great is the number of her saints, that every day in the year has some saint, and frequently one day has several.

The *Menæon* is a book which contains the hymns and particular services for the saints, and for the festivals as they occur in the calendar throughout the year. It is divided into *twelve volumes in folio*—one volume for each month—whence it has its name. All the saints whose festivals occur in each month, have their proper days assigned them in the volume for that month; the rubric of the Divine Office to be performed on that day is mentioned; the particulars of the office follow; an account of the life and actions of the saint is inserted, and sometimes an engraving of him is added. Whence it appears that the *Menæon* of the Greeks is nearly the same as a work would be which should unite in itself the *Missal* and *Breviary* of the Roman Catholic Church.

The *Menologium* answers to the Latin *Martyrology*‡.

* Thus, likewise, in the service of our own Church, the Matins, the Litany, and the Communion, which were formerly three distinct services, read at different times of the day, are now run into one service.

† In parish churches the services are now reduced to three: "one about four o'clock in the morning, called *Ὠρθρος*; the second, a Liturgy, and which is the principal service, takes place about six or seven o'clock, differently in different churches; and, in the evening, *Vespers*."—*Jowett*, p. 33.

‡ "Menologium, in quo nomina sanctorum, et vite breviter recensentur, fusiùs tamen quam in Romano Martyrologio."—*Dr. Euseb's Bibl. Paroch.* p. 381.

There are several *Menologia*, as at different times great alterations have been made in them; but the ground-work of them all is the same; so that they are neither wholly alike nor wholly different*.

The Lives of the Saints occupy *four volumes folio*: these are seldom read in parish churches, unless on saints' days, but in monasteries they are usually read at the Matins, or morning service.

But, besides those saints whose festivals are marked in the calendar, there are other saints and festivals to which some portion of the service for every day in the week is appropriated. Thus, Sunday is dedicated to the Resurrection; Monday to the Angels; Tuesday to St. John Baptist; Wednesday to the Virgin Mary and the Cross; Thursday to the Apostles; Friday to the Passion of Christ; and Saturday to the Saints and Martyrs.

For these days there are particular hymns and services, in two volumes folio, entitled *Octoechos*; to which, and the *Menæon*, the Common Service, a book which contains services common to all saints, martyrs, bishops, &c. may be considered as a supplement.

The Psalter and the Hours—i. e. the services of the canonical hours—fill another volume.

The Book of Psalms is divided into twenty portions, called *cathisms*, or sessions†, one of which is read at a service; and each cathism is divided into three parts, called *oræticæ*, "the stations‡," at the end of which the Gloria Patri is said, and Alleluiah three times, with three reverences.

The four Gospels make another volume by themselves, a portion of which is read at every service; and whenever the

* From these works it evidently appears that the Greek Church invokes the saints, and implores their intercession with God. "Haud obscure ostendit," says Walchius, "Græcos eo cultu prosequi homines in sanctorum ordinem ascriptos, ut illos invocent."—*Bibl. Theol.* vol. iii. p. 668.

† See the number of psalms contained in each cathism in Dr. Smith's "Account of the Greek Church," 12mo. 1680, p. 303.

"Every week the priests are obliged to repeat the whole of the book of Psalms through. By repeating, is meant just so much as to move the lips."—They are also "required to repeat, at least three times a day, *Κύρις ἰλησεν* forty times," and, to ascertain the number, "they count it off with beads."—*Mr. Jowett*, p. 34.

‡ If these words imply that it was customary to sit while the cathisms were said, and to stand up when the doxology was sung, the practice is now different, as the congregation never sit in church. Indeed, in most churches, few or no seats are to be seen, for they "generally perform their devotions standing; and when they are weary, support themselves with crutches."—*Thomson's Travels*, vol. i. p. 391. See also Grelot's "Voyage to Constantinople," p. 163. Mr. Jowett (p. 34) tells us, that the Greeks kneel at prayer "only once a year," viz. on Whitsunday.

Gospel is read in any service, the deacon exclaims, "Wisdom, stand up: Let us hear the holy Gospel." The choir, at the beginning and end of the Gospel, always says, "Glory be to thee, O Lord! glory be to thee;" an ejaculation which was enjoined to be used before the Gospel in King Edward's first Common Prayer-book.

From the Old Testament and the Epistles, extracts only are used in the service; and these, made from different books applicable to the day, are collected together in the *Menæon*, or *Octoechos*, and in reading them, at every change, the deacon calls out, "*attend.*"

The Ritual, or Book of Offices, contains the rites of Baptism, Marriage, the Burial Service, &c. And the Book of Prayer—or the Service, as it is called—contains the ordinary daily prayers and *ectinias** for the priest and deacon, in the vespers, matins, and communion offices, unless the service be changed, as it very frequently is, on account of the nature of the holy-day.

All these different services are mixed together, and adjusted by the directions contained in the book of "*Regulation*;" and it is the difficulty of this adjustment which makes the public worship of this church so very intricate, that, as was said of the service of the Church of England before the Reformation, "many times there was more business to find out what should be read, than to read it when found out †."

"It is well known," says Mr. Thomson, "that they" (*i. e.* the Greeks) "still continue to perform their devotions with their faces towards the east, in which they are scrupulous even to superstition. They seldom pull off their caps in the church, except when the Gospel is read, when the elements are carried in procession before their consecration; or during the celebration of the Eucharist; but at these times they all stand uncovered with extraordinary reverence and attention. They have no instrumental music in their churches, and their vocal is mean and artless; but now and then the Epistle and Gospel are pretty well sung by the deacons ‡."

In regard to the ceremonies of this church, they are numerous and burthensome: so much so indeed, that, besides the several books containing the church service as above, Dr. King tells us that "they have a great number of cere-

* *Ectinia* (*Εκτινη*) is the same as litany with us; and in every service there are several *ectinias*, commonly distinguished by their beginnings.

† Preface to the Book of Common Prayer.—See Leonis Allatii de Libris Ecclesiasticis Græcorum Dissertationes duæ, 4to. Par. 1645.

‡ Travels, vol. i. p. 410. Mr. T. likewise observes (p. 391) that the women "are always apart from the men in their religious assemblies."

monies continued upon the authority of oral tradition only*." And hence Dr. Mosheim ventures to say, that "their religion is a motley collection of ceremonies, the greatest part of which are either ridiculously trifling, or shockingly absurd. Yet," adds he, "they are much more zealous in retaining and observing these senseless rites, than in maintaining the doctrine or obeying the precepts of the religion they profess†." The ceremonies connected with the seven *mysteries*, or sacraments, have already been noticed, under the head of "Doctrines;" and for an account of that of the *Benediction of the waters*, on the morning of the Epiphany, the reader is referred to the article "RUSSIAN GREEK CHURCH."

The members of this church, like the Roman Catholics, are much in the habit of crossing themselves; but they differ in their manner of performing the ceremony of crossing themselves. The former cross themselves from right to left, with only the thumb and two fingers; while the latter cross from left to right, with the open hand.

In the Greek as well as in the Latin Church, there is a ceremony called the *Divine and Holy Lavipedium*, observed on Holy Thursday—i. e. the Thursday of Passion Week—in imitation of our Saviour's humility and condescension in washing his Apostles' feet‡. At Constantinople, Jesus Christ is, on this occasion, personified by the patriarch, and every where else by the bishop of the diocese, or the principal of the monastery; and the Twelve Apostles by twelve priests or monks; when a ludicrous contest arises who shall represent Judas, for the name attaches for life. The office for this ceremony is allowed to be ancient, and, if decently performed, must be affecting. It may be seen in Dr. King's "Rites and Ceremonies of the Greek Church in Russia," where he has given the principal offices and services of the Greek Church at full length.

The reader, whose curiosity is interested in a more minute research into the rites and ceremonies of this church, which differ a little in her different branches, and in different provinces of the same, may likewise consult Dr. Covell, or any of the liturgical authors mentioned by Fabricius in his "Bibliotheca Græca."

As almost all succeeding writers have drawn most of their

* Page 42.

† Eccles. Hist. vol. iv. p. 254, edit. 1806.

‡ This mark of our Lord's humility is likewise commemorated on this day by most Christian kings, who wash the feet of a certain number of poor persons, in a very acceptable way, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

information on this subject from "Goar's Euchologion*," Dr. King, in his preface, remarks, that he "sometimes deviates from exactness, by endeavouring to make all the Oriental ceremonies square with those of the Western church, he having been one of the missionaries sent by the Society *de propaganda Fide* into the East; one great object of which institution was to reconcile the Greek Church with the Latin; and no way was so likely to prevail, as to persuade the former that they had altogether the same ceremonies as the latter, only under different names."

It must notwithstanding be acknowledged, that a great similarity subsists between the burthensome ceremonies of this and the Romish Church; a natural consequence of their union for nearly nine hundred years;—and in both churches Divine worship is performed in a language not understood by the people; whence every Protestant may learn to set a due value on that Reformation which is established in his own.

CHURCH GOVERNMENT, DISCIPLINE, CLERGY, REVENUES, &c.

This church bears a striking resemblance to that of Rome, with regard likewise to its government and discipline. Both are episcopal, and in both there is the same division of the clergy into secular and regular, or parochial clergy and monks; the same spiritual jurisdiction of bishops and their officials; and the same distinction of offices and ranks.

The supreme head of the Greek Church is the Patriarch of Constantinople, whom they style the Thirteenth Apostle; and whose usual title, when he subscribes any letter or missive, is, "By the mercy of God Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch†." The right of electing him is vested in the twelve bishops who reside

* Euchologion, sive Rituale Græcorum, Græc. et Lat. Opera Jac. Goar; fol. Parisiis, 1647. See also Dr. Cave's "Dissertatio de Libris et Officiis Ecclesiasticis Græcorum ad calcem Hist. Liter." part 2; where this work of Goar is spoken of in high terms, and seemingly without the caution given us by Dr. King;—a caution which perhaps should be extended to the work of Leo Allatius, referred to above, p. 187; to Le Quien's "Oriens Christianus;" Renaudot's "Liturgie Orientales;" the "Bibliotheca Orientalis;" and other works of the three learned Assemani; and the "Concordia Eccles. Occid. et Orient." of Arcudius; works which afford ample information relative to the faith, the worship, the liturgies, &c. of the Oriental Churches.

† The term *Œcumenical*, from the Greek *ἐκκλησιαστικός*, signifies "general," or "universal," implying that his power extends to the whole world. It is confined to this prelate and the bishop of Rome.

nearest that famous capital *, or rather in the representatives of the Greeks at Constantinople †; but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor, who, says Cyril Lucar, disregarding the election, "confirmat illum qui plus dederit."

The office is very uncertain; for it is often obtained, not by merit, but by bribery and corruption; and when a higher bidder appears the possessor is often displaced. Hence the author just quoted, who was then Patriarch of Alexandria, and afterwards of Constantinople, further says, "Potentior Constantinopolitanus, at omnium infelicior ‡." It is, notwithstanding, both honourable and lucrative, and of high trust and influence; for, besides the power of nominating the other three patriarchs of Alexandria, Antioch, and Jerusalem §, and all episcopal dignitaries, the Constantinopolitan patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, and several of the European and Asiatic provinces that are subject to Turkey ||. He not only calls councils by his own authority, to decide controversies and direct the affairs of the church; but, with the permission of the emperor, he administers justice, and takes cognisance of civil causes among the members of his own communion ¶. For the administration of ecclesiastical affairs,

* The right of consecrating him is claimed by the Archbishop of Heraclia; and this honour is granted to his see, from its having been the metropolis of the Thracian diocese, before Constantinople became the chief seat of the empire.

† In 1823, the voters, amounting to 600, chose the Bishop of Chalcedon, who had the five qualifications required by the Porte; viz. experience, prudence, skilfulness, learning, and fidelity to the government.

‡ "In the space of two years that I stayed at Constantinople," says M. Grelot, "two different patriarchs gave for the patriarchship, the one 50,000, the other 60,000 crowns, as a present to the Grand Signior."—*Voyage to Constantinople*, p. 138; see also pp. 139, 140.

§ Yet these dignities are still elective, but he nominates and approves the election when made. The right of electing them is in the *Ἀριστοι τῆς πολιτείας* (*optimates Reipublice*) "qui congregati una cum clero, post habitas orationes solitas eligunt, quem aptiorem judicant."—*Cyril Lucar*.

But to give effect to the election, it must be followed by a handsome *doucar* to the governor, or the chief officers of the province.

|| Sir P. Ricaut tells us, p. 82, that he has "no power over the dioceses of the other patriarchs, who are supreme and independent in their respective jurisdictions."—"Every one" (of the four patriarchs) "is supreme within his own jurisdiction; and if they all meet together in one place, they mutually kiss one another's hands."—*Father Simon's Crit. Hist.* p. 16, from *Metrop. Critopolus in Epit. Doct. Eccl. Orient.*

¶ Sir P. Ricaut, p. 18; and Mosheim's *Ecclesiastical History*, vol. iv. p. 248, edit. 1806.

a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

In this assembly he presides, with the patriarchs of Antioch and Jerusalem, and twelve archbishops. Seniority ought to take the lead in these councils, but is often overborne by superior talents, or habits of intrigue; and a majority is commanded by that prelate whose influence promises most to those who support him*.

The patriarch of Alexandria, who, as the second in rank, administers the affairs of the see of Constantinople when vacant, resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia. Damascus is the principal residence of the patriarch of Antioch†, whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces: while the patriarch of Jerusalem comprehends within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and Mount Sion.

The episcopal dominions of these three patriarchs are extremely poor and inconsiderable; "for the Monophysites have long since assumed the patriarchal seats of Alexandria and Antioch, and have deprived the Greek churches of the greatest part of their members in all those places where they gained an ascendant. And as Jerusalem is the resort of Christians of every sect, who have their respective bishops and rulers, that jurisdiction of the Grecian patriarchs is consequently confined there within narrow limits‡."

The revenue of the patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction; and its produce varies according to the state and cir-

* The synodal bishops in 1797, Mr. Dallaway tells us, were those of Cæsaria, in Cappadocia; Ephesus, in Ionia; Heraclea, in Thrace; Cyzicus, and Nicomedia, in Bithynia; Nicæa, Chalcedone, Dercon, Thessalonica, Turnebo, and Adrianople, in Thrace; and Amasia, in Pontus.

† i. e. when he is not at Constantinople; for so slender and uncertain are the revenues of the patriarchs of Jerusalem and Antioch, that they are obliged to reside at Constantinople, and to depend, in a great measure, on the bounty of their superior, who, of course, commands their suffrages. "Antiochenus et Hierosolymitanus, prohi ac humiles prelati, vix sibi sufficient."—*Cyriil Lucar de Statu Græc. Eccl.*

‡ Mosheim, vol. iv. p. 247. "Unusquisque Patriarcha suos habet Archiepiscopos et Episcopos; Plures habet Constantinopolitanus cæteris, et post ipsum Antiochenus. Alexandrinus per suam Diocesim habet suos Chorepiscopos."—*Cyriil Lucar.*

These chorepiscopi, who supply the want of prelates in the see of Alexandria, differ from them only in this, that while the latter perform Episcopal functions, in *proprio episcopatu*, the chorepiscopi cannot do so "*sine superioris facultate.*"

cumstances of the Greek Christians, whose condition is exposed to many vicissitudes*.

The bishops depend entirely upon a certain tax, levied upon each house within their districts inhabited by Greeks; and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money (*avaniâs*) levied on the patriarchate, to which each diocese is bound to contribute its quota. By such burthens, the revenues are so diminished as to leave to the most opulent bishop, "little more," says Mr. Dallaway, "than 300*l.* a-year." And the same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papas*, or priests.

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish monarch, and, on the other, by his right of excommunicating the disobedient members of the Greek Church. His influence with the Porte is very extensive, as far as his own nation is concerned. His memorials are never denied; and he can, in fact, command the death, the exile, the imprisonment for life, deposition from office, or pecuniary fine, of any Greek whom he may be inclined to punish with rigour, or who has treated his authority with contempt. And his right of excommunication gives him a singular degree of influence and authority, as nothing has a more terrifying aspect to that people than a sentence of excommunication, which they reckon among the greatest and most tremendous evils.

All orders of secular clergy in the Greek Church, inferior to bishops, are permitted to marry; and the married *papas* are distinguished by a fillet of white muslin round their bonnet of black felt†, and are never promoted to a higher dignity than that of proto-*papas* of the church in which they serve.

* See a brief account of the power and revenues of this patriarch, and of the names of the several sees under his spiritual jurisdiction, in Dr. Smith "de Eccl. Græcæ Hodiernæ Statu," p. 48, &c.

† "I have been credibly informed," says Mr. Dallaway, "that the whole revenue collected by contribution from the dioceses, fees for absolution, malediction, masses, and compounding of religious penalties, does not exceed 2000*l.* a year; but this admits a latitude of exception in favour of casual and unavowed resources of income." p. 100.

Another list of the churches depending on the patriarchate of Constantinople, composed by Nîmus Doxopatrius, may be seen in Leo Allatius, "de Cons. Eccl. Occid. et Orient." lib. i. cap. 24. And both these lists are copied by Father Simon, in his "Critical History of the Religions and Customs of the Eastern Nations," p. 165—171.

† Mr. Dallaway observes, that they likewise wear "long beards universally;" a practice which formerly was common, if it does not still extend, to all the clergy of all orders and descriptions.

The regular clergy, we are told, are generally men of a certain education; whereas the seculars are of the meaner sort, and illiterate in the extreme*.

The deacons are liable to be employed in performing servile offices for the bishops; and "many ecclesiastics remain deacons in this state of servitude to their death."

The Caloyeri, or Greek monks, almost universally follow the rule of St. Basil; the convents of females are now few in number; but in both sexes the degree of ascetic proficiency is marked by peculiar habits.

COUNTRIES WHERE FOUND, NUMBERS, &c.

As the Greek Church is of the highest antiquity, so, including all its branches, its doctrine prevails at this day over perhaps a greater extent of country than that of any other church in the Christian world, and is supposed to be professed by about 30,000,000 of souls.

It is professed through a considerable part of Greece, the Grecian islands, Wallachia, Moldavia, Sclavonia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; all which belong to this article†, being comprehended within the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one half, if not two-thirds, of the inhabitants of European Turkey are Greeks; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment and many hardships to which for several ages they have been exposed.

Among other grievances, all the Greek males, above fourteen years of age, are subject, together with all other *ragas*—i. e. all who are not of the Mohammedan religion, to a capitation tax, called *Carach*, which "varies," says Mr. Dallaway, "in three degrees, from four to thirteen piastres ‡

* Mr. Dallaway.—Sir P. Ricaut likewise says, that "most mechanics amongst us are more learned and knowing than the doctors and clergy of Greece."—*Preface*, p. 9. Assertions these, which appear to be supported by Cyril Lucar, who says, "*Mihi displicet pastores et episcopos nostros, tenebris ignorantie obmergi: hoc est, quod nostratibus exprobro, at nil proficio.*"

† Yet the exact number of Christians who are members of the church now under consideration cannot easily be ascertained, as no inconsiderable proportion of the Christians within these bounds belong to the other Eastern churches, or to other communions.

There are besides a number of Greeks settled in Russia, Transylvania, Hungary, Anstria, Dalmatia, Malta, &c. &c. who are partly of the Orthodox Greek Church, and partly Greek Catholics.

‡ P. 105.—A piastre is equal to about 4s. sterling, or somewhat more. The tax in 1816 was eleven piastres per head, and an increase was then expected to be laid on.

a-year; nor are the nobility liable to any other personal tax: but individuals frequently suffer greatly in their property, without redress."

On the other hand, the Greeks in Turkey enjoy several privileges; for, besides the patriarchate, to which they may aspire, the Ottoman government has, for some ages past, conceded to them four posts of the greatest honour and emolument that a subject can enjoy—viz. the dignity of hospodar, or governor, of the two fertile provinces of Moldavia and Wallachia, with the title of prince, and the offices of body physician, and chief drogoman, or interpreter, of the imperial court. Yet the value of these appointments must be much lessened, from the circumstance of their being held only at the pleasure of the sultan.

A district of Constantinople, now called the Fanal, is appropriated, though not exclusively, to the Greek nation; in which, since the possession of the Turks, the noble families and their dependents have in a great measure resided. And as the patriarchal church (that of the blessed Virgin) is situated in the centre, the necessary attendance of the patriarch and twelve synodal bishops, with the archondès, or princes, has rendered it populous. "In former times it was much more so; for most of the latter description have now houses at Koorootchesme and Arnaoot kený, on the canal. Whilst the total population of the Greeks amounts to 100,000, that of the Fanal does not exceed 2500. Notwithstanding, it is still that place in the whole empire, where only the character of those in superior life can be learned; where their manners are more polished, their information more extended, and their language more pure*."

In Candia alone (the ancient Crete) are twelve bishops; the first of whom assumes the title of Archbishop of Gortynia, and resides at Candia, the capital of the island; and the number of Greeks is about 150,000†. In Scio also (the ancient Chios), there were lately about 100,000 Greeks, and several monasteries.

The Greeks have not, properly speaking, any universities; and the chief seminaries of education for the members of their church are established on mount Athos, in Macedonia, now called Ἁγίον Ὄρος, or *Monte Sancto*—i. e. the Holy Mount—where there are twenty-four monasteries, and from 4000

* Dallaway, p. 99.

† Savary's "Letters on Greece." See also Hobhouse's "Journey through Albania," in 2 vols. 4to. particularly Letter 22, and M. Pouqueville's "Travels in the Morea."

to 6000 monks*, and at the monastery of the Apocalypse, in the island of Pathmos; "but I am credibly informed," says Mr. Dallaway, "that the latter contains, at this time (1797), three professors only, and less than 100 students†."

EMINENT MEN, &c.

Almost all the fathers of the first four ages, down to Jerome, were of Greece, Syria, and Africa; and of these, Ignatius, Polycarp, Irenæus, Origen, Justin, and Chrysostom, were all of them great men, some of them learned and eloquent, and all of them luminaries and ornaments of the Greek Church, except Irenæus, who was bishop of Lyons, but may not improperly be mentioned here, as he was a Grecian, and wrote in Greek. To these may be added, Basil, bishop of Cæsarea; Athanasius, bishop of Alexandria; and Gregory of Nazianzen, surnamed the divine, who was one of its most illustrious ornaments, and died about the end of the fourth century, after resigning the see of Constantinople in favour of Timotheus, archbishop of Alexandria, who disputed it with him‡.

But, if we descend to later times, a different scene will open upon us; for nothing can be conceived more deplorable than the state of the greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans. Since that fatal period, almost all learning and science, human and divine, have been extinguished among them. They have scarcely any schools, colleges, or any of those literary establishments that serve to ennoble human nature; and the ignorance that reigns among them has the worst effect upon their morals. Those few that surpass the vulgar herd in intellectual acquirements, have derived this advantage, not from having studied in their monasteries, but from the schools of

* "Three of the monasteries are in ruins, and four kept up in great style. These four are Δαῦρον, Ἰβήρον, Βατοπαῖδι, and τοῦ Παντοκράτορος."—*Jowett*, p. 64.

These establishments on mount Athos derive their subsistence from the estates they possess in Macedonia, Thessaly, &c. which are superintended by people belonging to the order. And it is remarkable, that all these superintendents, to the number of 1200, were suddenly seized by the Turks, and hung early in 1822, without their, or the monasteries, having given the least offence!

† Page 378.—These monks are almost all, as already observed, of the order of St. Basil. The students are instructed in the holy Scriptures, and in the various rites and ordinances of the Greek Church; and out of these monasteries, those bishops who are suffragans to the patriarch of Constantinople are usually chosen.

‡ Such is the account usually given of his resignation; yet it was not Timotheus, but Nectarius, that succeeded him.

In Dr. Pagitt's "Christianography" may be seen the succession of the bishops of the four patriarchal sees, for the first six hundred years, and of the patriarchs of Constantinople till towards the end of the seventeenth century.

learning in Sicily or Italy, where the studious Greeks usually repair in quest of knowledge, or from the perusal of the ancient fathers; "and more especially," says Mosheim, "of the Theology of St. Thomas, which they have translated into their native language *."

Yet, notwithstanding these assertions are built upon the clearest evidence, and supported by testimonies of every kind, many of the Greeks deny, with obstinacy, this inglorious charge, and exalt the learning of their countrymen since the revival of letters. One eminent historian † has not only composed a list of the learned men that adorned Greece in the seventeenth century, but also makes mention of an academy founded at Constantinople by a certain Greek, whose name was Manolax, in which all the branches of philosophy, as well as the liberal arts and sciences, are taught with success and applause. But all this does not demonstrate that modern Greece is enriched with science either sacred or profane; but serves only to prove that the populous nation of the Greeks, in which there are many ancient, noble, and opulent families, is not entirely destitute of men of learning and genius. In the midst of that ignorance which surrounds them, some such have arisen, we readily admit, and have shone like meteors in a gloomy firmament. And of these, perhaps, the most eminent was Cyrillus Lucar, patriarch of Constantinople, in the seventeenth century; a man whose name and memory will long be held in honour by every orthodox member of the Greek Church; and one who, from his learning and character, and the firm opposition which he made to the encroachments of the Romanists, deserved a much better fate. The Jesuits, whom this opposition had rendered his bitter enemy, seconded by the credit and influence of the French ambassador at Constantinople, and assisted by the treacherous stratagems of some perfidious Greeks, perplexed and persecuted him, got him three times deposed and banished, and, at length, accomplished his ruin; for, by the help of false witnesses, they obtained an accusation of treason against him, in consequence of which he was strangled, by order of the Turkish government, in the year 1638, at the age of sixty-six.

Next to this distinguished prelate, Metrophanes Crytopylus deserves to be mentioned here, whom Cyril, when Patriarch of Alexandria, sent into England, recommended to Archbishop Abbot, that he might receive the benefit of an Eng-

* Eccles. Hist. vol. iv. p. 252.

† See Demet. Cantemir's *Histoire de l'Empire Ottoman*, tom. ii. p. 38.

lish education, and be thereby enabled to combat the sophistry of the Jesuits and other advocates of the Romish cause, which was greatly promoted by the gross ignorance of the Greek clergy in general. Metrophanes studied at Baliol College, Oxford, and was afterwards raised to the see of Alexandria. When a Hieromonachus, or regular priest, he also wrote a "Confession of the Faith of the Greek Church," and on principles very similar to those professed in that of his patron and friend Cyril Lucar; whence the mistake into which some have fallen, who, not being aware that both these divines had written on the same subject, have ascribed to the former the work of the latter *.

* Wood's Athen. Oxon. vol. i. p. 684. The "Confession of Metrophanes" was published at Helmstadt, A.D. 1661, in Greek and Latin; the Latin by Hornius. Prefixed is a letter of Coringius to the translator, in which he enlarges on the faith of the Greek Church, against Leo Allatius, librarian of the Vatican.

THE RUSSIAN GREEK CHURCH.

RISE, HISTORY, &c.

THE Greek Church has long been in chains at Constantinople, but is now seated on the throne at Petersburg, and is there resuming her proper rank in the universal church. Of those independent Greek churches which are governed by their own laws, and are in communion with the patriarch of Constantinople, but are not subject to his jurisdiction, there is none but the church established in Russia that is of any note in the Christian world; the rest, i.e. the Georgians and Mingrelians, "are sunk in the most deplorable ignorance and barbarity that can possibly be imagined †."

The accounts which have been given of the introduction of Christianity into Russia, are so fabulous and ridiculous, that they are sufficiently refuted by their own absurdity. What we learn with most appearance of probability is, that the Grand Duchess Olga, grandmother to Wladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of Helena at her baptism; under which name she still stands as a saint.

† Mosheim's Ecclesiastical History, vol. v. p. 253.

in the Russian calendar. Methodius, and Cyril the philosopher, travelled from Greece into Moravia, about the year 900, to plant the Gospel; where they translated the service of the church, or some parts of it, from the Greek into the Slavonian language, the common language, at that time, of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity*. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke Sviatoslav, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation; for when—after the accession of Wladimir to the throne, and his marriage with Anna, a Christian princess, daughter of the Greek Emperor Romanus II., and sister of the Greek Emperors Basilus and Constantinus—he, in the year 988, was baptized (when he took the name of Basilus), it is said that 20,000 of his subjects were baptized the same day†.

But whether it was Olga or Anna that had the honour of converting Wladimir, it is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connection with Greece; and, coming from this quarter, it was very natural that the doctrine and discipline of the Church of Constantinople should become at first the pattern of the Church of Russia, which it still continues to follow in the greatest part of its offices. Hence likewise the patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a metropolitan whenever a vacancy happened.—Michael was the first metropolitan consecrated at Constantinople, and he was brought to Kief by Wladimir himself. After his death, the metropolitan see of Kief was filled by Leon, also from Constantinople; and bishops were consecrated in Russia by their metropolitans, probably with the approbation of the patriarch. But this privilege ceased in the year 1588, when, in a council assembled at Moscow, Jeremiah, patriarch of Constantinople, who happened then to be in that city, yielding to the desire of the Czar Theodore Wanovitz,

* According to Dr. Pinkerton, her conversion and baptism took place at Constantinople, where she was on a visit, and was honourably received by the then reigning Emperor, Constantine VI.

† Wladimir and his Duchess were placed in the highest order of the Russian saints, and are still worshipped most devoutly at Kiovia, where their bodies are interred, although the brutal character of Basilus savoured nothing of beatification.

and the entreaties of the clergy, placed at the head of their church and nation an independent patriarch, in the person of Job, metropolitan of Moscow *; on these terms, however, that every new patriarch of Russia should inform the patriarch of Constantinople of his elevation, and obtain his confirmation. But, from this obligation of depending, for the confirmation of his installation, on a foreign jurisdiction, the patriarch of Moscow was exempted by the four Eastern patriarchs, about the middle of the following century, under the pontificate of Dionysius II., patriarch of Constantinople.

Matters seem to have continued in this state, and but little occurred in the ecclesiastical history of Russia, except, perhaps, the rise, or the revival, of the sect of the Raskolniki, or Schismatics, in the time of the patriarch Nikon†, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia; who, in the beginning of the eighteenth century, made some remarkable changes in the form and administration both of its civil and ecclesiastical government.

This great prince made no change in the articles of faith received among his countrymen, which contain the doctrine of the Greek Church; but he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of right reason, and the spirit of the Gospel; and he used the most effectual methods, on the one hand, to destroy the influence of that hideous superstition that sat brooding over the whole nation; and, on the other, to dispel the ignorance of the clergy, which was incredible, and that of the people, which would have surpassed it, had that been possible.

To crown these noble attempts, he extinguished the spirit of persecution, and renewed and confirmed to Christians, of

* Metropolitans had the government of a province, and suffragan bishops under them, and were so called from their usually being the bishops of the capital city of the province. Mosheim tells us, that in the fourth century, they had likewise the archbishops under them; but Metropolitan and Archbishop have long been almost synonymous, and their offices also much the same.

It was then likewise decreed, that the patriarch of Moscow (i. e. of Russia) and his successors, should enjoy all the prerogatives of the other patriarchs, and have their rank next to the patriarch of Jerusalem.

† See the last head of this article below. According to the Russian annals, there existed schismatics in the Russian Church 200 years before the days of Nikon. "The first of these made their appearance in Novogorod, under the name of *Strigolniks*, about 450 years after the introduction of Christianity into Russia."—*Dr. Pinkerton*, p. 280.

all denominations, liberty of conscience, and the privilege of performing Divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner, as to restrain and defeat any attempts that might be made by the Jesuits and other members of the Church of Rome, to promote the interests of Popery in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law ; and particular charge was given to the council, to which belonged the cognizance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Romish tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the designing pontiffs of Rome and their missionaries to extend the papal empire over the Greek churches, under the pretence of uniting the two communions ; and with this view, a negotiation was entered into in 1580, under John Basilides, Grand Duke of Russia, who seems to have had political ends to answer in pretending to favour this union.—But, although the professed object of this negotiation failed, the ministry of Possevin, the learned and artful Jesuit, who was charged with the mission on the part of the Roman pontiff, was not without fruit among the Russians, especially among those residing in the Polish dominions.

Proposals for uniting the two communions had been made by different popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and, last of all, by the Academy of Sorbonne in 1718 ; but the Russian sovereigns and the nation have always remained firm and true to their religion : at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar John Vasilievitz, Pope Gregory XIII. proposed to that sovereign that the Lutheran clergy should be banished from Russia ; but he was answered, that in that country all nations have a free exercise of their religions ; and now in Russia there are Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mohammedans, Pagans, Hindoos *, &c. &c. Roman Catholics are to be met with almost in every government, particularly in those conquered from the Polish dominions : their clergy are govern-

* The Russians, of all ranks, are in general free from that persecuting rancour against other religious persuasions, which has been so characteristic of the Roman Catholics ; and though they adhere strictly to the doctrines and ceremonies of their own church, yet neither the laity nor the clergy believe that there is no salvation without her pale.

ed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction*.

Peter likewise introduced a considerable change into the manner of governing the church. The splendid dignity and high office of patriarch, which approached too near the lustre and prerogatives of majesty, not to be offensive to the emperor, and burthensome to the people, this spirited monarch suppressed in 1700; and, having declared himself head of the national church, established 'an Exarchy, and appointed Stephen, metropolitan of Regan, Exarch or Vicegerent of the holy see, with limited powers, under whose presidency much was done for the reformation and due government of the church. But in 1721, Peter abolished the Exarchy also, and entrusted the functions of that high and important office with a council which he established at St. Petersburg, called the Holy Legislative Synod; and one of the archbishops, the most distinguished by his integrity and prudence, was appointed its president.

The other orders of the clergy continued in their respective rank and offices; but both their revenues and their authority were considerably diminished. It was resolved at first, in this general reformation to abolish all monasteries and convents, as prejudicial to the public, and unfriendly to population: but this resolution was not put in execution; on the contrary, the emperor himself erected a magnificent monastery in honour of Alexander Newsky, whom the Russians place in the list of their heroes and saints†.

Platon, the late learned metropolitan of Moscow, wrote an Ecclesiastical History in two vols. 8vo. I have not yet been

* Mohilow was erected into an archiepiscopal see of the Roman Catholics in Russia, in 1782, by the Empress Catherine II. who wisely reserved to herself and successors, not a mere *veto*, but the nomination of the prelates who should fill it. And it is remarkable, that in the consecration oath of Stanislaus Siestrzencewez, the first archbishop who was consecrated at Rome, December 21, 1783, the clause "*Hæreticos persequar*," &c. was entirely omitted.—See *Anti-Jac. Rev.* 1807, p. 445. In like manner, the King of Prussia has always appointed to the Romish bishoprics in his dominions, whether in Silesia or in Poland; and our King appoints the Romish bishop in Canada.

† Alexander reigned at Novogorod, in the 13th century, and was honoured with the air-name of Nwskoy, or Newski, for his glorious victories over the Swedes on the banks of the river Neva. This monastery which bears his name, and within which were deposited his remains, was erected in the vicinity of St. Petersburg, where the decisive battle was fought, and, it is said, on the very spot where Alexander wounded the Swedish king. Peter also projected, and Catherine I. founded, an order of knighthood called the order of Sir A. Newski, which is the third rank among the Russian orders.

so fortunate as to meet with that work, but I can readily believe it has a particular reference to the history of the church of which its author was himself so distinguished an ornament.

DISTINGUISHING DOCTRINES.

This church agrees almost in every point of doctrine with the Greek Church subject to the patriarch of Constantinople, to which article, p. 169, &c. above, the reader is referred *. It, of course, receives seven mysteries, or sacraments; admits no statues or graven images, but pictures only, upon which the name of the saint must always be inscribed. Dr. King assures us, that the more learned of the Russian clergy "would willingly allow no picture or representation whatever of God the Father; for the figure of 'the Ancient of days,' from Daniel's vision †, whose 'garment was white as snow, and the hair of his head like the pure wool,' is by them interpreted to be the Second Person of the Trinity, who so appeared to the prophet; yet it must be confessed, that the common practice is so contrary to their opinions, that, in a great number of churches, as well ancient as modern, this figure, and Jesus, and the Dove, are painted together to signify the Trinity: nay, there is now in the church of St. Nicholas at Petersburg, a picture of an old man holding a globe, and surrounded with angels, on which "God the Father" is inscribed ‡." Dr. King further observes, that during the reign of Peter the Great, the synod censured the use of such pictures, and petitioned the emperor that they might be taken down; when he, though concurring in opinion with the synod, declined giving any command for that purpose, conceiving that his subjects were not ripe for such a reformation, and that, if attempted, it might give rise to an insurrection.

The Apostles' Creed is received by the members of this church, as containing nothing repugnant to sound doctrine; but it is not sanctioned by public authority, like the Nicene and Athanasian Creeds,—nor is this last ever recited in

* "Ecl. Russica, ut Christianam fidem sub finem sæculi decimi, ab Ecl. Gr. sibi traditam accepit, ita hucum in omnibus essentialibus, imo in ritibus etiam, cum ea exactè convenit; et nihil majus sibi contingere posse existimat, quam ut in perpetuam cum ea unione indissolubili nexu permaneat: id quod a Deo O. M. ardentissimis precibus expetimus."

Archbishop Platon, in the Supplement to M. Dutten's "Œuvres Mêlées," 4to. part ii., to which the reader is referred for much authentic information on the general subject of this church, as there communicated by that learned and venerable prelate.

† Chap. vii. 9.

‡ Page 6.

public*. In regard to baptism, they do not differ in any thing from the Church of Rome; they do not re-baptize proselytes from any communion of Christians, as has been unjustly alleged, excepting those who are unsound in the doctrine of the Trinity; all others are admitted members of their church, on their submitting to the mystery of the holy chrism†.

With regard to the Confession or Catechism of the Metropolitan Mogilas, to which Dr. Mosheim refers for the doctrine of the Greek Church ‡, though it may not be considered at present, as it “seems to have been at one time, as the standard of the principles of the Russian Church;” yet even now it is admitted as a work containing nothing repugnant to the dogmas of the councils, and the doctrine of the Russian Greek Church. But Dr. King says, “They allow the book of no authority at all §;” an assertion at which no one surely can be surprised, after examining the outlines of its contents which he gives us. There was, however, no other work of the kind in their language, till of late years, perhaps not till 1766, when the Catechism of Theophanes, Archbishop of Pleskoff, was published by the Synod. Dr. King speaks of the author of this work as one “of the best and most approved Russian authors, and a man of true penetration, moderation,

* “Usus symboli, ita dicti apostolici, in Eccl. Græco-Russica nonnisi privatus est . . . Symbolum S. Athanasii Eccl. nostra agnoscit, et inter libros ecclesie reperitur, et ut ejus fidem sequamur, inculcatur: tamen publicè nunquam recitatur.” *Archbishop Platen, ut supra, p. 164-5.*

† After observing that they re-baptize those who had held (and, I presume, those who had been baptized by men holding) heterodox opinions in regard to the Holy Trinity, Archbishop Platen says, “Baptismum aliarum Ecclesiarum Christianarum non irritum esse putamus, et qui ex his ad nos veniunt, non iterato baptismo, sed solo sacro chrismate inunctos, recipimus.”—*M. Duten's Œuvres Mêlées, part ii. p. 170.*

And giving the sentiments of his own, and of the Greek Church in general, on the subject of Transubstantiation, the Archbishop says, “Ecclesia Catholica Orientalis, atque Græco-Russica, admittit quidem vocem Transubstantiatio Græce μετασώσις; non physicam illam transubstantiationem et carnalem, sacramentalem et mysticam; eodemque sensu hanc vocem transubstantiatio, accipit, quam quo, antiquissimi Ecclesie Græcæ, patres, has voces μεταλλαγή, μεταβολή, μεταστοιχείωσις, accipiebant.”—*Ibid. p. 171.*

‡ See the article “GREEK CHURCH,” above, p. 183. Mogilas, or Mogislaus likewise translated the Euchologion, or Greek Ritual, into the Slavonian language, “which translation is in use among the Russes at this day, and is called their Trebnik, or Common Prayer.”—CONSETT's Pref. to his State and Regulations of the Church of Russia, 8vo. 1729. p. 7.; where see more of this Confession, which, when subscribed by the four patriarchs, &c. and confirmed by a synod at Constantinople, received the title of “The Confession of the Catholic and Apostolic Faith of Grecians and Russians,” i. e. of the whole Eastern or Greek Church.

§ Dr. King, p. 19.

and learning*." He likewise speaks favourably of a treatise, already referred to, by the celebrated Father Platon, formerly preceptor for religion and the Latin tongue to the Grand Duke, Archimandrite of the Trinity Monastery, and member of the Holy Synod, and late Metropolitan of Moscow, published in 1765, and intitled, "Orthodox Learning," or "A Summary of Christian Divinity," which he wrote for the use of his Imperial Highness the late Emperor Paul; "a most rational and ingenious performance, worthy the distinguished talents and erudition of its author."

This work has gone through numerous large editions and has been introduced into almost every place of education in the Russian empire. It has also been translated into French and German; and an English translation of it was published in 1814 by Mr. now Dr. Pinkerton, under the title of "The Present State of the Greek Church in Russia, or a Summary of Christian Divinity," &c. See likewise "Considerations sur la Doctrine et l'Esprit de l'Eglise Orthodoxe †. Par Alexandre de Stourdza," 8vo. 1816. The author of this work is a counsellor of state to the Emperor of Russia; and it is regarded as official, composed by the Emperor's command.

Of the works of other Russian divines which illustrate the doctrine of their church, it may be sufficient to mention here, those of Michael the present Archbishop of Tscherniga, a man of profound learning and genuine piety, "who has published," says Dr. Pinkerton, "several excellent theological works, amongst which I have read, with great pleasure, his sermons, and a treatise in two volumes, 'On the Old and New Man;' together with 'Four Russian Discourses, translated from the MSS. of the Most Reverend Michael. Desnitzski, present Metropolitan of Novogorod and St. Petersburg, and first Member of the Holy Synod.' 8vo. London, 1820."

WORSHIP, RITES, AND CEREMONIES.

Under these heads likewise, there is but little worthy of remark here, unless that, in addition to the forms and services of the Greek Church, most of which the Russians have all along adopted, they still retain various ceremonies and super-

* Pref. p. 9. The "Spiritual Regulation" was chiefly drawn up by Theophanes, who also wrote an Ecclesiastical History, and various other theological pieces of acknowledged merit.

† The Russians call their own church the Orthodox church, and the Church of Rome the Heterodox church; and this work was meant chiefly to counteract the attempts of those heterodox persons who had been endeavouring to raise doubts in the minds of members of the Established Church, and to draw them off to the Church of Rome.

stitutions of their own. At present, however, instead of strictly observing all the canonical hours, they have service, both in monasteries and parish churches, only three times a day: viz. the vespers at sun-set on the evening of the preceding day, as among the Jews; the matins between four and five in the morning; and the liturgy or communion service between nine and ten.

Whether the same forms had been every where established, on the first introduction of Christianity into Russia, is uncertain: but while the service-books were not printed, but in manuscript, while a great part of the ceremonies were not written, and while a great latitude was left to the officiating priest in the choice of these ceremonies, many variations must naturally have arisen; and so, in fact, such diversities, and such errors and abuses, did arise, that the Patriarch Nikon, A. D. 1659, in the reign of Alexis Michælowich, father of Peter the Great, in order to render the public service uniform throughout the whole empire, called in all the manuscript books from the churches, and gave printed copies in their stead; with a directory, or book, which contains the regulations according to which all the services are appointed to be performed*.

Had the means which this patriarch took for introducing his reformed ritual been as mild, as his motives doubtless in preparing it were pure, his character would have been more amiable and consistent. He "was no doubt right in endeavouring to render the form of worship more pure and simple; but he was wrong in exhorting the Czar Alexis to employ violence. They who would not make the sign of the cross with three fingers, had their hand cut off. Hence arose a schism.

"These schismatics would not admit either the translation of the sacred books by Nikon, or his new litanies; and even now they would rather lose their head, than not make the sign

* This was the second edition of the church books. See below, p. 216. Nikon likewise caused an edition of the Scriptures, in the dialect of the country, to be printed at Moscow, in 1663. It was taken from an edition of them in the Slavonian language, printed in Poland, by Constantine, Duke of Ostrogh, in 1581. "These," says Mr. Consett, "are all the editions extant in that language, and hardly either of them any where to be found but in private studies, and scarce to be purchased for less than five pounds."—*Preface*, p. 18.

It is said that only three editions of the Russian Bible have since been published, consisting in all of not more than 6000 copies. What a vast disproportion to the population of Russia, which is supposed to be from thirty to forty millions! This circumstance, however, has not escaped the notice of the British and Foreign Bible Society; nor has any institution of the kind been more active of late than the Russian Bible Society.

of the cross with two fingers, as a symbol that the Holy Ghost proceeds from the Father alone*."

The church service, in general, is performed in the Slavonian language, which, though the ancient language of the country, is now but little understood by the great body of Russians; but in some places it is also performed in the Greek, both ancient and modern; and, in the administration of the sacrament of the Lord's Supper, they use the liturgies of St. Basil and St. Chrysostom.

"The Russians make no use of a complete copy of the Bible in their churches; they have only extracts from the Old Testament and the Epistles, interspersed throughout the *Minceon* and *Octoechos*; and even many of the clergy in the country do not possess an entire copy of the Scriptures.—The greater part of the service consists of psalms and hymns, which, according to the regulation, ought to be sung, but are now mostly read †. The length of the service also has given rise to the unintelligible manner in which most of it is now performed; for the priests and readers, in order to get the more quickly through it, have fallen into the practice of repeating and reading the hymns and prayers so quickly, and in such a tone of voice, as renders the greater part of them impossible to be understood by the congregation. The Gospel, however, is always read slowly, and in a distinct and audible voice; so that it is much more intelligible, from being thus read, than many other parts of the service."

"In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holy-days. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the Gospel, might have done honour to a British clergyman. In some of the churches, I have also heard the priest read a homily from a printed book, a practice which is not unfrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study ‡."

Every person is obliged, by the civil law, to communicate

* Secret Memoirs of the Court of St. Petersburg, vol. ii. p. 85. See below, p. 215 et seq.

† The Greek Church does not allow any musical instruments, but the rhythm observed in singing the psalms and hymns produces a melody with which the ear may be very well entertained.

‡ Dr. Pinkerton's "Prelim. Memoir," pp. 26—28. The Dr. observes, that "most of the Russian preachers keep their manuscript lying before them, while delivering their sermons, whether they make use of it or not." p. 211, note.

at least once in the year, which is commonly done in the fast before Easter: and they scarcely ever receive the holy communion oftener: yet the service of the liturgy, or hearing mass, as it literally is, is always considered as the principal service of the day.

In the form of administration for the clergy, the consecrated bread is first administered, and the cup afterwards; but in this, as well as other branches of the Greek Church, the laity, as already observed, always receive both elements together. "If there be any who desire to participate of the holy mysteries, the priest is to divide the two remaining portions of the holy lamb"—*i. e.* the last two of the five consecrated loaves—"into as many small parts as will be sufficient for all the communicants; and, putting them into the holy cup, he administers the body and blood of the Lord together, according to custom. But they are not to receive till after the deacon has said: 'Draw near with faith and godly fear.' Then they who communicate are to go near*, one after another, bowing with all humility and reverence; and, holding their hands crossed on their breast, are to receive the Divine mysteries: the priest, as he distributes them, mentions every communicant's name: '*N. N. the servant of God, doth partake of the pure and holy body and blood of our Lord, our God, and our Saviour Jesus Christ, for the remission of his sins, and for eternal life. Amen.*' The communicant then wipes his lips with the holy covering, and, kissing the holy cup, retires bowing†."

The Russians, with their mother church, have four lents annually, besides a great number of other abstinences, or fasts, and Wednesdays and Fridays, which are fish-days throughout the whole year. The first lent comprehends the forty days previous to Christmas; the second, which is their great lent, the same space of time before Easter; the third,

* *i. e.* To the holy and royal door of the *Ikonostas* (Εἰκονοστάσις) or screen, which separates the altar, prothesis, and vestry, from the nave or body of the church; for into the sanctuary, within this partition, or into what we would call the chancel, the clergy only are permitted to enter; there are even express canons to prohibit women going within it. This screen is so called, as already observed, from the most holy pictures being usually painted or hung upon it; and the idea of the separation seems to have come from the *sanctum sanctorum* of the Jewish temple.

See Dr. Pinkerton's description of the Russian Churches, in his "Preliminary Memoir."

† Rubric of the liturgy of St. John Chrysostom, as given by Dr. King; in whose work, on the Rites and Ceremonies of this Church, published in 4to. 1772, may be seen most of its offices, orders, and services, at full length.

called the Lent of St. Peter, commences the week after Pentecost, or Whitsunday, and ends on the feast of St. Peter (June 29th); and the fourth, the lent of the mother of God, begins on the 1st, and ends on the 15th, of August,—this last being the day of *Koimesis*, or the assumption of the blessed Virgin*.

The Russian Church, as well as the Latin, has many traditions, ceremonies, practices, and customs, which, it is asserted, have descended from the apostolic age, or were instituted by the immediate successors of the Apostles, and “which have been observed by all holy antiquity; and among others, the ceremony of the benediction of the waters, is not only of considerable antiquity, but is a remarkable solemnity in this church, in which it is still practised.”

In the Greek Church there are two offices for the benediction or sanctification of the water, called in the *Euchologion*, “The office of the Lesser Sanctification,” which may be performed at any time, when there is a want of holy water for baptism, or any other use of the church; and “The office of the Great Sanctification,” which is celebrated on the *Holy Theophany*—i. e. the Manifestation of God, answering to our Epiphany, in memory of the baptism of Christ; by which the Greeks believe that the nature of all waters is sanctified; and that such virtue remains in them after this ceremony, that those taken in the night, when this service is performed in the church, will remain uncorrupted for years, and be as fresh as water just taken from the spring or river. This appears from St. Chrysostom’s homily on the baptism of Christ; whence we may learn the antiquity of this ceremony, and that it was originally performed at the *Mesonyction*, or midnight service, which seems to be universally admitted. In Russia, this service is joined with the liturgy of St. Basil, in the evening, on the vigil of the Epiphany (6th January), when the *Per-noctation* is performed, and again repeated after the liturgy on the following morning; at which, in St. Petersburg, the sovereign and the whole court assist, and walk in procession with the clergy.

A description of the manner in which this solemnity is annually celebrated at St. Petersburg is given us by Dr. King†, and by M. Chantreau; and from their accounts, that

* “They eat neither meat, milk, nor eggs, during Lent. Linseed oil, fish, herbs, roots, and mushrooms, are then their sole nourishment.”—*Secret Memoirs*, vol. ii. p. 87.

† In Dr. King’s “Ceremonies,” &c. may be seen the order or office for this ceremony.

presented to the readers of the former edition of this work was chiefly collected.

It has already been observed*, that the ointment for the Holy Chrism can be consecrated only by a bishop, and that only once a-year, on Thursday in Passion-week: it may here be added, that the preparation and consecration of it is likewise confined in Russia to two places;—to Moscow for great Russia, and to Kieff for Little Russia,—whence it is distributed to the several churches in each country. At Moscow there is a place belonging to the college of the holy synod, near the cathedral church, on purpose for this preparation, where the vessels and all proper utensils are kept†.

Many of the common people of Russia—besides the consecrated amulet, which they wear about their necks, which they receive at their baptism, and which they never after lay aside—usually carry in their pockets a figure of some patron saint, stamped on copper. This they carry with them every where as devoutly as *Æneas* did his *lares* and *penates*. Nay, like the Spaniards and Italians, the Russians have small chapels in their houses in honour of their favourite saint, who in Russia is known by the name of Bog, or Obraz; and no expense is grudged to decorate the chapel of a bog, when the proprietor is a person of property. Nor is this childishness the rage of the common people only; for even noblemen, people in office, monasteries, all have their bogs, and at the highest price‡. The saint or bog is generally painted on wood, and its value is constituted by the diamonds with which it is surrounded. A Russian entering an apartment salutes no one before he has made three cross signs before the bog of the house; and those most in fashion are St. Nicholas, St. John Baptist, St. Sergius, and St. Alexander Newski; yet the other saints are not without veneration, more or less, which is always settled by the pretended power attributed to them by ignorant superstition.

* See the article "GREEK CHURCH," above, p. 172.

† See a list of the different ingredients in the composition, which are upwards of twenty, together with the order of preparing it, in Dr. King's "Rites and Ceremonies," p. 419, &c.

‡ "What will be scarcely believed, but we can attest, because we have seen it, is, that M. Scheremetoff, a member of the Directing Senate, has a cabinet of bogs worth more than a million of rubles, or 222,222*l.* sterling."—*M. Chantreau's Travels in Russia*, vol. i. p. 143-4, where we are told, that in several cities there are particular markets for selling bogs; and that wax candles or tapers are burned before them. Yet these are the people whose church is styled by Dr. Mosheim, "the chief bulwark and ornament of the Grecian faith!" See *Eccles. Hist.* vol. iv. p. 273.

CHURCH GOVERNMENT AND DISCIPLINE.

From the first introduction of Christianity into Russia, till the year 1588, this church had been always subject to the patriarch of Constantinople, who consecrated the Russian metropolitans, &c. : but no sooner was Job consecrated patriarch of Russia, than she declared herself independent of the other ; yet it appears that she has since frequently appealed to the see of Constantinople not only in the way of advice, but judicially. Thus, it was by the authority of the patriarch of Constantinople, that Alexis, father of Peter the Great, deposed Nikon, the Russian patriarch *, whose power and influence had arisen to that astonishing height, that he even excommunicated the Czar. Peter the Great was too clear-sighted not to discern the dangerous consequences of this enormous power of the patriarchs, which had grown up by degrees, from concessions made to them by the Czars,—from the great wealth that they possessed,—from their influence with the clergy, and often from their own extensive domains and family connections ; and therefore, upon the death of the patriarch Adrian, in 1700, he suppressed that dignity, as already stated, and gave the administration of the affairs of the patriarchate to Stephen Jaworsky, metropolitan of Rezan, with the title of Exarch, or vicegerent, of the patriarchal see. But small and daily occurrences were the only business which came before the exarch : all affairs of importance were brought before the sovereign, or an assembly of the other bishops, to deliberate upon them ; which assembly of the exarch and bishops was then known by the name of the Holy Council.

This government of the Exarchy lasted only till the year 1721, when Peter the Great declared, in a full assembly of the clergy, that he thought a patriarch to be neither necessary for the administration of church affairs, nor expedient for the state ; and therefore he had determined to introduce another form of ecclesiastical government, which should keep the medium between that of a single person and general councils ; and this new mode was to be a constant council, or synod, with the name of The Holy Legislative Synod. Of this college or synod, whose seat was fixed at St. Petersburg, he, at the same time, declared himself to be the supreme judge, as well as head of the church. It at first consisted of twelve members, chosen from amongst the Archirès, Archimandrites,

* This, however, did not take place without the formality of a council, which was held in 1667.

and Protoïrès; but the number has, since his time, been frequently changed by the sovereign, on whose will the nomination of all the members, their appointments as such, and the time they serve in that capacity, entirely depend. And, besides these, at the head of this synod is always a layman, called the *Ober* (i. e. *chief*) *Procurator*, who attends at their deliberations, is considered as placed there on the part of the crown, and has a negative upon all their resolutions, till they are laid before the sovereign. Every member, before he is qualified to sit, is also obliged to take an oath of allegiance, couched in the strongest terms, in which it is declared that no other than the sovereign should be considered as its head; so that the checks put to the power of the clergy by the establishment of this ecclesiastical college, are so effectual, that no prince in the world can now have less to fear from them than the sovereign of Russia. At the same time, to elevate this college in the minds of the people, and to prevent their looking upon it like the inferior colleges, it was ordered, that, in all spiritual concerns, it should have the same power as the Legislative Senate, which is the chief civil court in the empire;—the same respect, the same obedience, and the same right to punish the refractory. But in mixed cases, which concern both the temporal and spiritual government, it was decreed, that the Synod should consult with the Senate, and present their common judgment to the emperor for his approbation.

Theophanes, Archbishop of Pleskoff, was the person who was principally charged by Peter with his new-projected regulation; and that prelate conducted it with much success, as may be seen from a work entitled, “*The Duhovnoe Reglement*,” or Spiritual Regulation, which contains this new plan of ecclesiastical government and discipline; and, with some other pieces, well worth the perusal, was translated from the Slavonian into English, by the Rev. Mr. Consett, formerly chaplain to the British Factory in Russia, and printed in 1729. It is divided into three parts, of which the first sets forth the reasons for making these important changes in the administration of ecclesiastical affairs, and the advantages of this particular form; the second, the matters subject to the cognisance of the synod; and the third, the duty, office, and power of the members themselves. His Imperial Majesty’s edict for establishing the spiritual college, or synod, together with the oath required of all the members, is prefixed, and an appendix is subjoined, regulating matters respecting the clergy, monks, and nuns.

This work is, upon the whole, a judicious performance, and at the same time very curious, as it gives a striking picture of the unhappy state of darkness and superstition in which the clergy, as well as the people, were involved before the reign of Peter, most justly styled "the Great."

Though matters belonging to the synod were clearly defined and ascertained in the "Spiritual Regulation," yet its members were further empowered to make new laws, first presenting them to the emperor for his approbation. And Peter, having placed the constitution and affairs of the Russian Church on this footing, wrote a letter to Jeremias, then patriarch of Constantinople, stating the changes which he had made in the ecclesiastical government of his country, and desiring his approbation. To this the patriarch replied, in a letter dated 23d September 1723, "that he fully approved of the whole; and all the patriarchs, since that time, have honoured the synod with the name of Patriarchal *."

To the synod the election of bishops was entrusted by the "Spiritual Regulation," and at the same time the manner of election is there prescribed: the synod is to nominate two candidates, and present them to the sovereign, of whom he is to make choice of one. The persons most eligible to this dignity are the Archimandrites and Hegumins who belong to the synod; and, after them, other distinguished Archimandrites, who are entrusted with affairs to the synod from their dioceses, and, attending in St. Petersburg, give proofs of their abilities in conducting the concerns of the church. In this respect Peter seems to have made no great innovation or change; for the election and confirmation of the superior clergy in Russia always depended upon the sovereign, though the ecclesiastics had a share in the election.

Subordinate to the synod are,—a department of this court at Moscow,—the Censor of religious publications,—the Consistory of each diocese, composed of three archimandrites, or hegumins, at the head of which is the bishop,—the lesser courts of spiritual judicature, called Cantoirs,—the Clerical Schools,—and the Monasteries and Nunneries.

Appeals lie from the cantoirs to the consistory, from thence to the bishop, and from the bishop to the holy synod.

THE CLERGY, MONKS, NUNS, &c.

The episcopal order in Russia is distinguished by the different titles of metropolitans, archbishops, and bishops, who

* Dr. King, p. 446.

are indiscriminately styled Archirès (*Ἀρχιερεῖς*). These titles, however, are not attached to the see, as in England; but are, at present, merely personal distinctions conferred by the sovereign, which give the possessors no additional power, and scarcely any precedence; for every bishop is independent in his own diocese, or dependent only on the synod. There are two bishops, called Vicar-bishops, one of Novogorod, the other of Moscow. Whether their office was originally the same with that of the Chorepiscopi is not ascertained; but, be that as it may, they are now consecrated prelates, with full power to execute every episcopal function in their own district: at the same time, there lies an appeal from them to the bishop of the diocese, for whom they pray as for their metropolitan.

“ After the Archirès, the next in order of dignity are those who in Russia are called Tschornoe Duhovenstvo, or the *Black Clergy*, to which class belong the Archimandrites, or chiefs of monasteries, from amongst whom the bishops are always chosen; the Hegumins, chiefs of small convents, of which they have the direction; Jeromonachs and Jarodiacons, who perform Divine service in the monasteries; and, last of all, the Monks.

“ All the Black Clergy, and also the Archirès, according to the regulations of the Greek Church, are obliged to lead rigid and reclusive lives; are forbidden animal food; and are not permitted to marry after entering into this order. They compose the regular clergy, and consider themselves as superior to the secular priests, in respect both of rank and learning; for the whole powers and dignities of the Russian Church are exclusively vested in them.

“ The secular priests are called Beloe Duvensstvo, or the *White Clergy*, and consist of Protoires (or, as they were formerly called, Protopopes), Priests, and Deacons, together with the Readers and Sacristans.

“ The Protoires, Priests, and Deacons, must all have been educated in the spiritual schools, and must be married before they can be ordained to their offices; but are restricted from marrying widows. The death of their wives, however, does not now prevent them, as formerly, from officiating as priests, though they are not allowed to marry a second time: but they are at liberty to enter into the order of the Black Clergy, by becoming monks; and thus the way is open before them to the first dignities of the Russian Church. Those, again, who desire to marry a second time, must first resign their

Swedes, &c. and daily imminent dangers, prevented the civilization of Russia, and kept back the spreading of the Raskolniks to any extent, till about the middle of the next century, when, in the time of Czar Alexis Michaelovitz, the same causes produced the same effects.

The yet miserable state of the church induced that sovereign, and the patriarch Nikon, with the advice of a council held at Moscow, and that of the patriarch of Constantinople, &c. to collect as many as they could of the still existing manuscript and old printed church books, and to distribute, in their stead, copies (more correct) of the new edition then printed. This being done with strictness, and perhaps with more zeal than judgment, created great alarm amongst the ignorant and superstitious people, and enlarged the number of the Raskolniks to a very great degree.

“The difference between the National Church and the most numerous sects of the present Russian Dissenters, does not properly relate to the grand articles of faith; for they, like the Established Church, hold the Nicene Creed to be the symbol of their belief; but they refuse to join the Established Church, because they say that in the time of Nikon, the church books and ceremonies were in many places changed, and heretical practices and opinions introduced. The contest, accordingly, between the greater part of the Raskolniks and the church, is not whether pictures should be used in Divine worship, but whether old or new ones should be used: not whether upwards of twenty volumes folio, containing their church service, teach doctrines agreeable to the word of God, but whether they should hold the old manuscript copies of them to be genuine, or receive those which had been corrected and printed in the time of Nikon. It was to no purpose that their opponents attempted to convince them that the Slavonian copies which they possessed were not originals, and on that account could not be standards by which to try other translations. All objections were answered by one position: According to these books our fathers believed and are saved, and through the same belief we hope to be where they now are.

“Thus it is evident that the great schism which took place in the Russian Church, in the end of the seventeenth century, was wholly founded on ignorance and misunderstanding, and arose in a great measure, perhaps, from the incautious way in which the ecclesiastical reform at that time was made. Indeed, when we view the various unsuccessful efforts which were at different times employed to correct the church books,

and the extreme ignorance in which the clergy of all ranks were then involved, not excluding even those who were engaged in this important undertaking, we have little cause to be surprised that the people should have at last become distrustful of the intentions, as well as of the abilities, of their spiritual leaders.

"The dissenters of the present day have laid aside many of the absurd and ignorant opinions which distinguished their ancestors, and indeed the greater part of them are usually better versed in the holy Scriptures than their neighbours. I have sometimes met with common peasants, belonging to the Raskolniks, who were well acquainted with the Scriptures, and could quote them in support of their opinions with great readiness; and though, at first, their forefathers were such enemies to printed copies of the Scriptures, yet I have more than once found a printed folio copy of the Bible in the hut of the Raskolnik.

"The Raskolniks, in general, are distinguished for their exemplary morals. A Raskolnik has scarcely ever been known to have had a suit at law against a brother. They are studious in settling all their disputes among themselves, and this is usually done by arbitration. Most of the opulent Russian merchants in Petersburg, Moscow, and the other great towns of the empire, are Raskolniks; and not only foreigners, but even the Russians themselves, depend more upon their integrity in dealings than upon others. But the severe persecutions to which they have at different times been subjected, have made them exceedingly shy and cautious in making known their opinions; and as they are not allowed to publish any thing in their own defence, it is difficult to obtain correct information with respect to their different sects and numbers; all that has as yet appeared on these subjects having been brought forward by their opposers. Many of them, also, conceal their opinions, and the particular sect to which they belong: a circumstance that is occasioned by the general odium which is still attached to the name of Raskolnik. However, after the various unsuccessful attempts which had been made by government to bring the Raskolniks again into the bosom of the church, Catherine II. at last, in 1785, published a manifesto, in which permission is granted them to use the old manuscript books, and they are entreated to receive regularly ordained priests from the mother church. This proposition has been embraced by many of them; and all open persecution, since that time, has ceased.

"From the above causes it is almost impossible to ascertain the number of dissenters of different denominations in Russia, who are scattered throughout every province, and are particularly numerous in the chief commercial towns, and in the southern parts of the empire; but, on a moderate calculation, they are supposed to amount to about two millions. Thus, though the great body of this people are, properly speaking, Greek Christians—that is, hold the principal doctrines, ordinances, and ceremonies of this church, and only differ in ceremonial trifles—yet there are other sects, in general less numerous, who have renounced both the old and the new books and pictures, and have formed a peculiar creed for themselves*."

Having premised these few observations, we now proceed to the general division of the Raskolniks into *Popofschins* and *Bezpopofschins*, but must be satisfied with giving a more full definition of the names of the two parties, together with a list of their subdivisions; referring the reader to Dr. Pinkerton's Appendix for a brief statement of their peculiar tenets, and their grounds of dissent from the national church.

1. *Of Popofschins*.—Under this denomination are included, as already said, the different sects who, properly speaking, admit of the ordination of the mother church. Accordingly, most of their priests have been brought up in the church, but, from various causes, have left her communion.

The great body of the Russian dissenters belong to this general denomination, which comprehends a number of distinct parties, differing from each other in matters of little moment, compared with those in which they agree. Among these sects, the following are the chief:—

- i. The churches at Vetka and Staradubofsk; usually denominated Starobredsi, or Old Ceremonialists.
- ii. Diaconofschins; so called merely because Alexander, their founder, was a deacon.
- iii. Peremazanofschins, or Re-anointers; who nearly agree with the Old Ceremonialists.
- iv. The Epefanofschins; whose founder was a monk of Kieff, and who differ but little from the Re-anointers.
- v. The Tschernaboltsi; who refuse to swear, or to shave the beard, and will not pray for the emperor and imperial family according to the prescribed form.

2. *Of Bezpopofschins*.—Under this general designation are included the different sects which either have no regular

* Pinkerton's Greek Church, pp. 294—297.

priests at all, or refuse to acknowledge as such those men who have been ordained in the established church. Their names are,

- i. Duhobortsi; a sect which differs very much in its principles and usages both from the mother church and from the other dissenters, and rejects Baptism and the Lord's Supper.
- ii. Pomoryans; who adhere to the old church books, rebaptize proselytes, and recommend a life of celibacy and solitude.
- iii. Theodosians; who are numerous, are inveterate enemies to the Established Church, and differ but little from the Pomoryans.
- iv. Philipoftschins; who are few in number, of abstemious habits, and nearly resemble the Theodosians.
- v. Netovtschins; who are extremely ignorant, and are subdivided into several parties.
- vi. Pastushkoe Soglasia; a sect whose founder was a shepherd.
- vii. Novojentzi; who are great advocates for marriage.
- viii. Samokrestschentsi, or Self-baptizers.
- ix. Tschuvstvinniks; who labour to unite all sects.
- x. Molokans; so called from their eating milk on the fast-days.
- xi. Ikonobortsi; who reject the use of pictures and images.
- xii. Seleznevtshini; who have adopted circumcision, observe the Jewish sabbath, and the ceremonial law.
- xiii. Martinists; so called from Martin, a Frenchman, and a mystical writer.

With respect to another sect, or another class of religionists, in Russia, of the existence of which the information I have lately received from a respected friend in St. Petersburg leaves no doubt on my mind, I will follow Dr. Pinkerton's example, in observing a guarded silence. It is not, indeed, likely to become numerous there, or to extend to other countries: I will therefore close my allusion to it, as M. Gregoire does his brief notice of it, with merely saying, "*Il n'est idée si facile qu'elle ne trouve accès dans quelques têtes.*"

THE GRÆCO-GEORGIAN CHURCH.

WITH regard to the other orthodox and independent Greek Church—viz. that in Georgia, Imeretta, and Mingrelia*, whose ancient inhabitants were the Iberians and Colchians—our information is still very limited, and but little calculated to afford satisfaction to those who desire to behold, in all nations professing Christianity, nations of Christians.

Mosheim observes, that the light of the Gospel was introduced into Iberia by means of a female captive, in the fourth century †, under Constantine the Great; and that they have declined so remarkably since the Mohammedan dominion has been established in these countries, that they can scarcely be ranked in the number of Christians.

Such, in a more especial manner, is the depraved state of the Mingrelians ‡, who wander about in the woods and mountains, and lead a savage and undisciplined life; for, among the Georgians, or Iberians, there are yet some remains of religion, morals, and humanity.

Each of these nations has a pontiff at their head, whom they call The Catholic §, who is obliged to pay a certain tribute to the patriarch of Constantinople, but is, in every other respect, independent on any foreign jurisdiction. They have also bishops || and priests; but these spiritual rulers, says Dr. Mosheim, “are a dishonour to Christianity, by their

* Georgia is often considered as comprehending all these nations, which are situated between the Black Sea and the Caspian, and together form one of the Seven Caucasian nations. About the etymon of the name Georgia, authors are not agreed: some think that the inhabitants are so called from their attachment to St. George, the tutelary saint of these countries, which were ceded to Russia in 1800.

† In this Dr. Mosheim is supported by Rufinus, Socrates, and others; yet Thomas a Jesu says, that they were converted to the Christian faith by St. George, whose picture they still carry in their standards.—*De Cons. Omu. Gent.* p. 410.

‡ Mosheim's *Eccles. Hist.* vol. v. p. 253.—The Mingrelians are said to have been converted to the Christian faith by the preaching of St. Matthias; but, according to Brerewood, by Cyrillus and Methodius, ministers of the patriarch of Constantinople.—*Inquiries*, p. 165.

§ R. Simon observes, on the authority of Father Avitabolis's Letter to Pope Urban VIII. that “it is not the catholic of the Georgians who is the chief in spiritual affairs, but the prince, who is supreme both in spirituals and temporals.”—*Crit. Hist.* p. 68.

|| “Georgiani in octodecim Episcopatus distributi, qui uni Catholico seu Patriarchæ parent.”—*Chytr. de Statu Eccles.* p. 22.

ignorance, avarice, and profligacy. They surpass almost the populace in the corruption of their manners; and, grossly ignorant themselves of the truths and principles of religion, they never entertain the least thought of instructing the people. If, therefore, it be affirmed, that the Georgians and Mingrelians, at this day, are neither attached to the opinions of the Monophysites nor to those of the Nestorians, but embrace the doctrine of the Greek Church, this must be affirmed rather in consequence of probable conjecture than of certain knowledge, since it is impossible almost to know, with any degree of precision, what are the sentiments of a people who seem to be in the thickest darkness. Any remains of religion that are observable among them, are entirely comprehended in certain sacred festivals and external ceremonies, of which the former are celebrated, and the latter are performed, without the least appearance of decency; so that the priests administer the sacraments of Baptism and of the Lord's Supper with as little respect and devotion as if they were partaking of an ordinary repast*." Yet Richard Simon, in his *Critical History of the Religions and Customs of the Eastern Nations*†, endeavours to remove, at least, a part of the reproach under which the Georgians and Mingrelians labour, on account of their supposed ignorance and corruption.

Mr. Broughton observes, that the religious of Georgia, both monks and nuns, follow the rule of St. Basil;—that the Georgian women, in general, are better instructed, and understand their religion better, than the men, because there are more monasteries of women than of men; the Georgians being instructed in the principles of Christianity chiefly in the monasteries, where they learn to read and write;—and that, after the nuns are professed, and arrived at a certain age, “they are permitted to baptize, and even to apply the holy oils‡.”

* *Eccles. Hist.* vol. v. p. 256-7, where see the works to which he refers.

† Ch. 5. and 6.—Speaking of this work of Father Simon, Dr. Mosheim remarks, that it “often wants correction.”—*Eccles. Hist.* vol. iv. p. 287, note (b), edit. 1806.

‡ For this account he has the authority of M. Tavernier, l. iii. cap. 9. p. 124. Of the Mingrelian religious, Mr. B. observes, that they are called by the natives Beres;—that they are not cloistered, but may quit the religious life whenever they please;—that the monks are habited like laymen, with this difference, that they let their hair and beards grow, which the others do not;—and that the nuns, who are of different sorts, are dressed, like those of Georgia, in black, and cover their heads with a black veil.—*Historical Library*. Or see his authority, *Hist. des Ord. Relig.* tom. i. c. 21.

The correctness of this statement appears from that given by the Georgian Archbishop Dositheos in 1814, and thus recorded in the Appendix to the 11th Report of the British and Foreign Bible Society. His Grace said, "that the number of Christians who belonged to the Græco-Georgian Church in Georgia, Imeretta, and Mingrelia, was upwards of one million: that in Georgia Proper, there were nearly 900 churches or congregations; and in Imeretta and Mingrelia, 1,100. Notwithstanding which, the Archbishop affirmed that there were not 200 copies of the Bible to be found in all these 2,000 churches. There never has been but one edition of the Gruzian or Georgian Bible printed: this was executed in Moscow, in 1743, in a large folio volume. The language in which the translation is made is nearly the same which is at present spoken in Georgia, excepting that the style is more dignified, and the alphabet differs considerably from that in common books. He spake with deep concern of the state of education among the clergy, which in general consists in their being able to read the church service; very few of them having an adequate knowledge of the holy Scriptures. Religion, he said, was more cultivated among the females in Georgia than among the males; yea, than among the priests themselves. According to the history of the Gruzian Church, that people were converted to the Christian faith about the year 320, by the preaching of a Grecian virgin, called Ninna, who still occupies the first place in the calendar of their saints; and the females of modern times still follow the good example of Ninna; insomuch that the Archbishop assured us, that a proper knowledge of the doctrines of Revelation is still considered, among the better ranks in Georgia, as an indispensable part of female education. His Grace agreed most heartily to promote the establishment of a Georgian Bible Society, on his arrival in Tiflis," the capital *.

* Pp. 13, 14. The committee, in the body of the same Report, pp. 11, 12. reduce the above number of professing Christians nearly one half, and remark, that "his Grace is a member of the Russian Bible Society, and by his influence the royal family of Georgia, and many of his countrymen, had also become members of it." The Georgian metropolitan's name is Ion; and the title of Dositheos, is "Archbishop of Telafsk and Gruziano Kaukask."

CHURCH OF THE JACOBITES.

THE Monophysites first made their appearance in the fifth century, and Jacob Albardai, or Baradaeus, as he is called by others, a Syrian, who flourished about the beginning of the sixth century, restored the sect, then almost expiring, to its former vigour, and modelled it anew: hence they were called *Jacobites* from him.

This denomination of Jacobites is commonly used in an extensive sense, as comprehending all the Monophysites, excepting the Armenians; it however more strictly and properly belongs only to the Asiatic Monophysites, of which Jacob Albardai was the restorer and the chief; and, as these differ in some points from the Copts and Abyssinians, I here propose to consider the Jacobites in this last sense, as limited by Dr. M'Laine*; and shall subjoin to this article a brief view of the distinguishing doctrine of the whole class, together with a specification of the several ecclesiastical tongues that are still used in the Eastern churches.

The Monophysites had at first gained over to their doctrine a considerable part of the eastern provinces of the empire, and were warmly supported by the emperor Anastasius, who raised to the patriarchate of Antioch, Severus, a learned monk of Palestine, from whom they were for some time called Severians. But on the death of the emperor, in 518, Severus was expelled from that see; and the sect was every where opposed and depressed by Justin and the following emperors, in such a manner that it seemed to be upon the very brink of ruin, and almost all hope of its recovery vanished; when Jacob Syrus, or Zanzalus†, for so he is also surnamed, an obscure monk, by his zeal and prudence revived the drooping spirits of the Monophysites, and produced such an astonishing change in their affairs, by the power of his eloquence, and by his incredible activity and diligence, that when he died bishop of Edessa, in 588, he left his sect in a most flourishing state in Syria, Mesopotamia, Babylonia, and other countries,

* Dr. Mosheim's Ecclesiastical History, vol. iv. p. 237, note (h).

† "Genere Syrus—homo obscurus, qui propter suam tenuitatem cognominatus est Zanzalus."—*Ferbetii a Corse Opera*, vol. ii. p. 107.

where they have subsisted and flourished, more or less, to the present day*.

The head of the Jacobites is the Jacobite patriarch of Antioch, who, from the fifteenth century downwards, has always taken the name of Ignatius, with a view to shew that he is the lineal successor of St. Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch.

He resides, for the most part, in the monastery of St. Ananias, which is situated near the city of Merdin, in Mesopotamia; and sometimes at Merdin, his episcopal seat; as also at Amida, otherwise named Caramit, Aleppo, and other Syrian towns.

The government of this prelate was too extensive, even before the death of Jacob, and the churches over which he presided too numerous, to admit of his performing himself all the duties of his high office; and therefore the latter gave a part of the administration of the pontificate to a kind of colleague, who is called the Maphrian, or Primate, of the East, and whose doctrine and discipline are said to be adopted by the Jacobite Christians beyond the Tigris. This primate used formerly to reside at Tauris, or Tagritis, on the borders of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia.

In the seventeenth century, a small body of the Jacobites abandoned, for some time, the doctrine and institutions of their ancestors, and embraced the communion of the Church of Rome. This step was owing to the suggestions and intrigues of Andrew Achigian, who had been educated at Rome, where he imbibed the principles of Popery; and, having obtained the title and dignity of patriarch from the Roman pontiff, assumed the denomination of Ignatius XXIV. After the death of this pretended patriarch, another usurper, whose name was Peter, aspired to the same dignity, and, taking the title of Ignatius XXV. placed himself in the patriarchal chair; but the lawful patriarch of the sect had credit enough with the Turks to procure the deposition and banishment of this pretender; and thus the small congregation which acknowledged his jurisdiction was entirely dispersed.

Since then, the Jacobites have ever persevered in their refusal to enter into the communion of the Church of Rome, notwithstanding the earnest entreaties and alluring offers that

* "They are not all, at most, above forty or five-and-forty thousand families."—*Father Simon's Crit. Hist.* c. ix. p. 106.

have been made, from time to time, by the pope's legates, to conquer their inflexible constancy.

We are likewise told that they propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of India*.

THE MONOPHYSITE DOCTRINE.

The Monophysites, both Asiatic and African, differ from other Christian societies, whether of the Greek or Latin communion, and from each other, in several points, both of doctrine and worship; though the principal reason of their separation lies in the opinion which they entertain concerning the nature and person of Jesus Christ. Following the doctrine of Dioscorus, Barsuma, Xenias, Fullo, and others, whom they consider as the heads, or chief ornaments of their sect, they maintain that in Christ the divine and human nature were reduced into one, and consequently reject both the decrees of the council of Chalcedon, A.D. 451, and the famous letter of Leo the Great.

That, however, they may not seem to have the least inclination towards the doctrine of Eutyches, which they profess to reject with the most ardent zeal, they propose their own system with the utmost caution and circumspection, and hold the following obscure principles:—That the two natures are united in Christ without either confusion or mixture; so that, though the nature of our Saviour be really one, yet it is at the same time two-fold and compound. By this declaration it appears, that those who look upon the difference between the Monophysites and the Greek and Latin churches, rather as a dispute about words than things, are not so far mistaken as some have imagined. The truth is, that the terms used by the Monophysites are something more than equivocal; they are contradictory. It may also be observed, that those who pretend to hold a middle path between the doctrines of Nestorius and Eutyches were greatly embarrassed, as it was almost impossible to oppose the one, without adopting, or at least appearing to adopt, the other. But, be that as it may, “both the Asiatic and African Monophysites of the present times are, generally speaking, so deeply sunk in ignorance, that their attachment to the doctrine by which they are distinguished from other Christian societies, is rather founded on their own obstinacy, and on the authority of their ances-

* Dr. Mosheim's Ecclesiastical History, vol. vi. p. 18.

tors, than on any other circumstance; nor do they even pretend to appeal in its behalf to reason and argument*."

Both the Monophysites and the Nestorians are equally strenuous for the Divinity of our Lord; their disputes respect only the mode of his incarnation; and I conclude this head in the words of Professor Lee, who, speaking on this subject, says, "On examining some of the best writers on both sides, it will be found very difficult to discover in what they really do differ. I cannot but think, with Ludolf and la Croze, that the disputes which have so long divided the Eastern Church on this mysterious point, amount to nothing more than a battle about words, which might long ago have been merged in the more important and more intelligible point of Christian charity, had not interested views and angry passions determined otherwise†."

ECCLESIASTICAL TONGUES.

"Most of the Eastern churches have, like the Roman, both an ecclesiastical and a vulgar tongue. In that of Abyssinia, the Ethiopic is the ecclesiastical, and the Amharic the vulgar. In the Syrian churches of Mesopotamia," (including the Jacobite Christians), "and of Malabar, or wherever else there may be Syrian churches, the Syriac is the ecclesiastical tongue: while in Mesopotamia, the vulgar is the Arabic; and, in Malabar, it is the Malayalim; and, elsewhere, it is the vernacular language of the country. Among the Copts in Egypt, the Coptic is the church language, but the Arabic that of the people. In the Greek Church, the Ancient Greek is still used in the offices; and the Old Testament read in the version of the Septuagint, and the New in the original text: while Romaic, or Modern Greek, Arabic, or Turkish, is spoken by the people. In the Armenian Church the Scriptures are read in a language but ill understood by the people: and this is the case in the Russian Church. For the benefit of the Russian Church an edition of the Scriptures has been printed, by order of the Emperor, preserving both the ancient Slavonic text and the modern Russian."

"This difference between the ecclesiastical and the vulgar tongues of various Christian churches has been urged as a reason for the universality and perpetuity of the Latin language in the services of the church: but that which is

* Dr. Mosheim's Ecclesiastical History, vol. vi. p. 266.

† "Brief History of the Church of Abyssinia."

evil and injurious should neither be extended nor perpetuated. Neither have the rulers of the other churches beside the Roman retained their ecclesiastical languages to the exclusion of the vulgar; for, in every instance in which vernacular versions have been made, they have been read to the people; a custom little observed by the Catholics. The poverty and persecution, indeed, to which the Eastern Churches have for many ages been subjected, are perhaps the sole reason why the Scriptures have not every where been translated and published in the vulgar tongues*.

* Eighteenth Report of the Church Missionary Society.

CHURCH OF THE ARMENIANS.

FOUNDER AND HISTORY.

It appears highly probable, that both the Greater and the Lesser Armenia were enlightened with the knowledge of the truth in the first century, or early in the second; but the Armenian Church was not completely formed till the beginning of the fourth, when Gregory, the son of Anax, who is commonly called the Enlightener, from his having dispelled the darkness of the Armenian superstitions, converted to Christianity Tiridates, king of Armenia, and all the nobles of his court*.

In consequence of this, Gregory was consecrated bishop of the Armenians, by Leontius, bishop of Cappadocia; and his ministry was crowned with such success, that the whole province was soon converted to the Christian faith. And in so high esteem has *Surp Savorich*, or St. Gregory, been held by the members of this church that their Patriarch, Moses the Second, in a synod held in the city of Tevin, fixed the year 551, the supposed date of his preaching and of the conversion of their nation to the Christian faith, for the commencement of their era, and made astronomical calculations to regulate their moveable feasts †.

* If, in regard to the time of Gregory's preaching in Armenia, I have differed widely from the Armenians themselves, I can only say, that I have followed the learned and judicious Dr. Mosheim, Michaelis, &c. who certainly had no interest in antedating their Christianity.

† According, therefore, to their calculation, the current year (1823) is 1272.

From that period Armenia has undergone so many revolutions, that it must appear more remarkable that the Armenians should still persevere in the Christian faith, than that they should now deviate in many particulars from the original doctrines of their church. Their history is very interesting. Of all the Christians in Central Asia they were, for a long time, most careful to preserve themselves free from Mohammedan and Papal corruptions. The emissaries of Rome assailed them for a time with great violence, but with little effect. The churches in Lesser Armenia, or Cilicia, did indeed consent to an union in the thirteenth century; but this did not long continue. And though some of the Armenian provinces embraced the doctrine and discipline of Rome in the following century, under the pontificate of John XXII.* and that defection continues to the present day, the great body of the nation have all along maintained their independence. "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith equally against the vexatious oppression of the Mohammedans their sovereigns, and against the persuasions of the Romish Church, which, for more than two centuries, has endeavoured, by missionaries, priests, and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the Court of Rome to effect this object; but all in vain †."

The state of the Armenian Church underwent a considerable change early in the seventeenth century, in consequence of the incursions of Abbas the Great, King of Persia, into Armenia. This prince, to prevent the Turks from approaching to his frontier, laid waste all that part of Armenia that lay contiguous to his dominions, and ordered the inhabitants to retire into Persia; and, in the general emigration that ensued, the more opulent and better sort of the Armenians removed to Ispahan, the capital of Persia, where the generous monarch granted them a beautiful suburb for their residence, with the free exercise of their religion, and where they have a considerable monastery, the seat of a bishop, at

* This pope, in the year 1318, sent them a Dominican monk to govern their church, with the title and authority of an archbishop. The episcopal seat of this spiritual ruler was first fixed at Adorbighana, in the district of Soldania; but was afterwards transferred to Naxivan, where it still remains in the hands of the Dominicans, who alone are admitted to that ghostly dignity. The Armenian churches in Poland, who have embraced the faith of Rome, have also their bishop, who resides at Lemberg.—*Dr. Morheim's Eccles. Hist.* vol. iv. p. 275.

† Chardin, vol. ii. p. 232.

this day. During the whole of his reign, these happy exiles experienced the most liberal treatment, and enjoyed the sweets of liberty and abundance; but after his death the scene changed: his successors were not equally generous; persecution ensued, and the Armenian church declined daily both in credit and in numbers. "The storm of persecution that arose upon them, shook their constancy; many of them apostatized to the Mohammedan religion: so that it was justly to be feared that this branch of the Armenian Church would gradually perish. On the other hand, the state of religion in that church derived considerable advantages from the settlement of a vast number of Armenians in different parts of Europe, for the purposes of commerce. These merchants, who had fixed their residence, during this century, at London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country: and their situation furnished them with favourable opportunities of exercising their zeal in this good cause, and particularly of supplying their Asiatic brethren with Armenian translations of the holy Scriptures, and other theological books, from the European presses, especially from those of England and Holland. These pious and instructive productions, being dispersed among the Armenians who lived under the Persian and Turkish governments, contributed, no doubt, to preserve that illiterate and superstitious people from falling into the most consummate and deplorable ignorance*."

DISTINGUISHING DOCTRINES.

The Armenian was considered as a branch of the Greek Church, professing the same faith, and acknowledging the same subjection to the see of Constantinople, till nearly the middle of the sixth century, when the heresy of the Monophysites spread far and wide through Africa and Asia, comprehending the Armenians also among its votaries. But, though the members of this church still agree with the other Monophysites in the main doctrines of that sect, relating to the unity of the divine and human nature in Christ, they differ from them in

* Dr. Moehm's *Eccles. Hist.* vol. v. p. 261-2.—Many religious books, principally Bibles, liturgies, and the beatific visions of their saints, have also been printed at Venice and Constantinople. In 1704, the Acts of the Apostles were translated into Armenian verse by Cosmo di Carhognano; and in 1737 they printed St. Chrysostom's "Commentary on St. John," at Constantinople, where the Armenian press is still employed. There is likewise an Armenian printing press at Venice, at their patriarchal seat near Erivan, in Russia, and in India; and an Armenian academy has lately been established in the island of St. Lazarus at Venice.

so many points of faith, worship, and discipline, that they do not hold communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor, I believe, with either the Copts or the Abyssinians.

Sir P. Ricaut, whose long residence, both at Constantinople and Smyrna, enabled him to acquire information in regard to the religious system of the Armenians, gives the following statement of the doctrines of their church:—

“They allow and accept the articles of faith according to the Council of Nice; and are also acquainted with the Apostles’ Creed, which they have in use. As to the Trinity, they accord with the Greeks, acknowledging three Persons in one Divine Nature, and that the Holy Ghost proceeds only from the Father.”—“They believe that Christ descended into hell, and that he freed the souls of all the damned from thence, by the grace and favour of his glorious presence; but not for ever, or by a plenary pardon or remission, but only as reprieved until the end of the world, at which time they shall again be returned unto eternal flames*.”

He denies that this church is attached to the Eutychian or Monophysite heresy; and, in support of this opinion, produces a translation of its *Tavanankh*, or creed, containing the sum of the Armenian faith, which they teach their children, and which is repeated by them in the course of Divine service, in the same manner as the Apostles’ Creed by us. But this instrument is far from being conclusive; and on this subject Sir P. departs from the general opinion: yet, as they do not seem to hold communion with any of the other branches of Monophysites, and in some things differ so widely from them, I have here introduced the Armenian Church as a separate and distinct article.

M. Du Pin would insinuate that the Armenians were reconciled to the Church of Rome at the Council of Florence, in the middle of the fifteenth century; but if we attend to the learned and judicious Dr. Mosheim, the scheme of comprehension projected in that council was completely frustrated, not only in regard to the Greek Church, but all the Oriental Churches†. And as for the Confession of Faith, which the French ambassador at Constantinople obtained, in 1674, from the Armenian patriarch and some of his bishops, and which was very agreeable to the sense of the Roman Church, it is

* Present State of the Greek and Armenian Churches, p. 409-10.

† M. Du Pin’s “History of the Church,” vol. iv. 12mo. p. 161. Dr. Mosheim’s Ecclesiastical History, vol. iii. p. 428.

one of three, pretending to be confessions of the faith of this church, respecting which, and the way in which they were got up, some account is given in the Amsterdam edition of Cyril Lucar's "Lettres, Anecdotes, &c." under the head "Faussetez de plusieurs Confessions de Foi," p. 477, &c.

Cyril Lucar says the Armenians believe that our Saviour suffered only in appearance (*kara pharaoian*); but on what authority I have yet to learn*. They maintain that the souls and bodies of the prophet Elias and the Virgin Mary, and of them only, are in heaven. Yet, notwithstanding their opinion that no other prophets or saints shall be admitted into heaven until the day of judgment, by a certain imitation of the Greek and Latin Churches they invoke them with prayers, reverence, and adore their pictures or images, and burn lamps and candles before them. The saints which are commonly invoked by them, are all the Prophets and Apostles, likewise St. Silvester, St. Savorich, &c.†.

The Bible was translated into the Armenian language in the fifth century, and under circumstances so auspicious that La Croze, who was perhaps the best Armenian scholar of his day, calls it "the queen of versions." It was, however, corrected, or rather corrupted, according to the Latin Vulgate, in a new translation, under Haitho, king of Armenia, and the devoted servant of the see of Rome;—a circumstance which seems to be overlooked by many who still cry up the Armenian version ‡.

* I cannot help here expressing my regret that so great and good a man as the patriarch Cyril Lucar should uniformly speak with so much contempt of the Armenians, and of the Greek sects in general. "Armeni," says he, "Manichæi doctrinam sequuntur, multa credunt de propria religione. Eorum Ecclesiastici Dii tenentur in terris, quia leguminibus abstinent, jejunii tempore quadragesimalis; sed Dii isti, Deus verus est mihi testis, multoties stomachum mihi fecerunt, et qui percipit eorum obscena et submorosa ridicula, sine dubio stomachatur." See his Letter "De Statu Græcarum Ecclesiarum," of date 1613.

† Sir P. Ricaut, p. 443.—Others affirm, that the Armenians are so far from worshipping images, in any sort, that they even excommunicate those who pay them religious veneration; and some think that they have always been of the same sentiments on this head. See Pictet's "True and False Religion Examined," translated by Bruce, p. 202. See also Dr. Pagitt's "Christianography," p. 80, where it appears that this is admitted even by Cardinal Baronius.

In the "Nouveaux Memoirs des Missions de la Campagne de Jesus," tom. iii. pp. 1—218, there is an ample and circumstantial account both of the civil and religious state of the Armenians. Most of the other authors, who have treated of this branch of Ecclesiastical History, are enumerated by Fabricius, in his "Lux Evangelii toti orbi exoriens," ch. xxxviii. p. 640; to which may be added, "Le Quien's Oriens Christianus," tom. i. p. 612.

‡ See Michaelis's "Introductory Lectures," 4to. 1761. p. 135.

WORSHIP, RITES, AND CEREMONIES.

" Their manner of worship is performed after the Eastern fashion, by prostrating their bodies, and kissing the ground three times, (which the Turks likewise practise in their prayers.) At their first entrance into the church, they uncover their heads, and cross themselves three times ; but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning, before day, which is very commendable ; and I have been greatly pleased to meet hundreds of Armenians in a summer morning, about sun-rising, returning from their devotions at the church, wherein, perhaps, they had spent two hours before, not only on festival, but on ordinary days of work. In like manner, they are very devout on vigils to feasts, and Saturday evenings, when they all go to church, and, returning home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries the whole Psalter of David is read over every twenty-four hours ; but in the cities and parochial churches it is otherwise observed : for the Psalter is divided into eight divisions, and every division into eight parts ; at the end of every one of which is said the *Gloria Patri*, &c. *."

The Armenian is the language that is still used in the services of this church † ; and in her rites and ceremonies there is so great a resemblance to those of the Greeks, that a particular detail here might be superfluous. Their liturgies also are either essentially the same with those of the Greeks, or are at least ascribed to the same authors. And the fasts which they observe annually are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community. " They mix the whole course of the year with fasting ; but the times seem so confused, and without rule, that they can scarce be recounted, unless by those who live amongst them, and strictly observe them ; being the chief care of the priest, whose learning principally consists in knowing the appointed times of fasting and feasting, the which they never omit on Sundays to publish unto the people."—" They have many other days enjoined them in commemoration of saints,

* Sir P. Ricaut, p. 407-8. M. Tavernier observes, that " they all put off their shoes before they go into church : nor do the Armenians kneel, as in Europe, but stand all the while upright." Lib. i. c. 3.

† Omnes assistantes linguam Armenicam, quâ utitur sacerdos, intelligunt. —*Cassand. Littér.* cap. xiii. p. 81. So also Chitræus, &c.

CHURCHES.] ARMENIAN CHRISTIANS.

which are so many, that there is not one day in the whole year which is not either appointed for a fast, or noted for a festival*.

In addition to these fasts, they fast on Wednesdays and Fridays throughout the year, except in the weeks between Easter and Ascension-Day, and in that which follows the feast of the Epiphany. Their seasons of festivity correspond, in general, with those of other churches, except that they commemorate our Lord's nativity not on the 25th of December, but on the 6th of January, thereby celebrating in one festival his birth, epiphany, and baptism†.

Their most favourite saints, who have each of them a day in the calendar, are Surp Savorich (or St. Gregory), Surp Chevorich (or St. Demetrius,) Surp Nicolo, and Surp Serchis (or St. George.)

The word Sacrament not being understood among the Armenians, Sir P. Ricaut could not ascertain whether they held seven or two. The seven sacraments of the Church of Rome are, however, adopted of course by those of them who receive the Confession of 1674; and I presume the assertion in the Encycl. Brit. (art. "Armenia") "that the Armenians have seven sacraments,—baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony," should be confined to this part of their church.

They practise the trine immersion, which they consider to be essential to baptism; and, "after baptism, they apply the Myron, or Chrism; anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in form of a cross; and then they administer unto the child the holy eucharist, which they do only by rubbing the lips with it.—*Surp Usiun*, as they call the holy eucharist, they celebrate only on Sundays and festivals, though, on other days, they perform the public services of the church; whereby it appears that they have other morning services besides that of the communion. They put no water into the wine, nor leaven into the bread, as do the Greeks; and their manner of distributing the communion is by sopping the bread into wine, so that the communicant receives both species together, which

* Sir P. Ricaut, pp. 419, 422. John Avediwites, an Armenian priest, says that they have 156 fast-days in the year. See his *Relation of the Religion and Customs of the Armenian Christians*, in Dr. Pagitt's "Christianography," p. 82-3.

† Dr. Cave, speaking of the feast of Christmas, in the first part of his "Primitive Christianity," says, "it seems probable, that for a long time, in the East, it was kept in January, under the name and at the general time of the Epiphania (or Theophany), until, receiving more light in the case from the churches of the West, they changed it to this day," i.e. 25th December.

is different from the form and custom of the Latin, Greek, and Reformed Churches. They differ from the Greeks in that they administer bread unleavened, made like a wafer; they differ from the Romans, in that they give both species to the laity, which the priest doth by putting his fingers into the chalice, out of which he takes the wafer soaked in the wine, and delivers that unto the communicant *."

Their Liturgy was printed at Rome in 1642, in quarto, with a Latin translation, "but," says Mr. Broughton, "the Roman censors have reformed (or corrupted) it in several places †."

CHURCH GOVERNMENT AND DISCIPLINE.

When the Armenians withdrew from the communion of the Greek Church, they made no change in their ancient episcopal form of church government: they only claimed the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued; but three, or, according to Sir P. Ricaut, four prelates, shared that dignity. The chief of these resides in the monastery at Ekmiazin, near Erivan, and at the foot of Mount Ararat, in Turcomania ‡: his jurisdiction extends over Turcomania, or Armenia Major; and he is said to number among his suffragans no fewer than forty-two archbishops, each of whom may claim the obedience of four or five suffragans §. His opulent revenues of 600,000 crowns,

* Sir P. Ricaut, p. 432, &c. For a more full account of the particular institutions and rites of the Armenians, see Gemelli Carreri's "Voyage du Tour du Monde," tom. ii. pp. 4—10, 146, &c.

† Historical Libr. vol. ii. p. 24. Michaelis speaks of an Armenian Liturgy that Bishop Uscau got printed at Marseilles, about 1662. I have not been able to see any copy of that edition, and I suspect that the learned author labours under a mistake. A copy of the edition mentioned in the text, which is scarce, has been lodged in the library of the Church Missionary Society, London.

‡ Ekmiazin, the patriarchal seat, is sometimes called Ouch Chilse, or the Three Churches, from the three churches which are built there, in the figure of a triangle; viz. Ekmiazin, Rupsameh, and Gayeneh. It is likewise called Changlee Chilse, or the Church with Bells, having a privilege to use them, which is never, or seldom, granted to Christian churches in the East, unless to those in Moldavia, Wallachia, on Mount Athos, and in the peninsula of India. The superstitious veneration with which the Armenians regard the monastery of Ekmiazin, in which, as already observed, the chief of their religion resides, is supported by legendary miracles. The more devout make a pilgrimage there once in their lives, as a point of conscience, like the Greeks to Jerusalem, and the Mohammedans to Mecca; when they receive, in exchange for their offerings, a salutary benediction, and various endowments.—Sir P. Ricaut, p. 396, &c.

§ Father Simon has subjoined to his Crit. Hist. (p. 184, &c.) a list of the churches that are subject to this grand patriarch; but this list, though taken from Uscau, an Armenian bishop, is said by Dr. Mosheim to be "defective in many respects."

are considered only as a fund for his numerous charities; for, though elevated to the highest rank of ecclesiastical power and preferment, he rejects all the splendid insignia of authority; and, in his ordinary dress and mode of living, he is on a level with the poorest monastic. Nay, the Armenians seem to place much of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the lower they must live; insomuch, that it is said the archbishops live on nothing but pulse.

This prelate is, for the most part, elected to his patriarchal dignity by the suffrages of the bishops assembled at Ekmiazin, and his election is confirmed by the solemn approbation of the Persian monarch.

The second patriarch of the Armenians, who is called The Catholic, and at present acknowledges his subordination to the patriarch of Ekmiazin, resides at Cis, a city near Tarsus in Cilicia; rules over the churches established in Cappadocia, Cilicia, Cyprus, and Syria; and hath twelve archbishops under his jurisdiction.

The third, and last in rank, of the Armenian patriarchs, who has no more than eight or nine bishops under his dominion, resides in the island of Aghtamar, or Aghtainan, which is in the midst of the great lake of Van, or Varaspuracan, "and is looked upon by the other Armenians as the enemy of their church*."

"Besides these prelates, who are patriarchs in the true sense of that term, the Armenians have other spiritual leaders, who are honoured with the title of Patriarch; but this indeed is no more than an empty title, unattended with the authority and prerogatives of the patriarchal dignity. Thus, the archbishop of the Armenians who lives at Constantinople, and whose authority is respected by the churches established in those provinces that form the connection between Europe and Asia, enjoys the title of patriarch. The same denomination is given to the Armenian bishop who resides at Jerusalem; and to the prelate of the same nation who has his episcopal seat at Caminic in Poland, and governs the Armenian churches that are established in Russia, Poland, and the adjacent countries†. These bishops assume the title of

* Dr. Mosheim's Eccles. History, vol. iv. p. 262. It would no doubt have been acceptable to many of the Doctor's readers, had he told them for what reason or reasons this patriarch is thus viewed by the other Armenians.

† An Armenian colony from the Crimea, settled about forty years ago, at Nakptshivan, near Okai on the Don, amounts to upwards of 8,000, and are still increasing. They are, as elsewhere, remarkably industrious and mercantile.

patriarchs, on account of some peculiar privileges conferred on them by the great patriarch of Ekmiazin: for, by an authority derived from this supreme head of the Armenian Church, they are allowed to consecrate bishops, and to make, every third year, and distribute among their congregations, the holy chrism, or ointment, which, according to a constant custom among the Eastern Christians, is the privilege of the patriarch alone*."

In the Armenian Church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics; for it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their patriarchs and *mastabets* (or martabets), i.e. bishops, must remain in a state of strict celibacy; at least, no married priest can be promoted in their church until he shall have become a widower. It is likewise necessary, that their dignified clergy should have assumed the sanctimonious air of an ascetic.

Their monastic discipline is extremely severe. The religious neither eat flesh nor drink wine; they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, besides many other spiritual exercises.

The orders or regulations by which they are governed, are those of St. Gregory, St. Basil, and St. Dominic; the last of which was evidently introduced by the Romish missionaries, who gained a footing in Armenia about the beginning of the fourteenth century†. But the abstinence and mortification of conventual ecclesiastics is surpassed by the *Gickniahorè*, or hermits, who devote their lives wholly to contemplation, and dwell on the tops of rocks, confined thereunto almost as closely as Simeon Stylites was to his pillar.

"Of the Armenian clergy in general, the situation is truly deplorable, as the chief part of their income arises from what we call surplice fees, in the exaction of which they are"

* Dr. Mosheim, as above. Sir P. Ricaut observes, that they have a nominal patriarch likewise at Smyrna, where their numbers amount, at this day, to about 7,000; and that Armenian patriarchs are appointed for several places subject to the Turks, as at Cairo, Diarbeck, &c. to please and content them, who require such a chief "wherever trade hath convoked great numbers of the Armenian nation, that they may know from whom they may exact the money and presents at a new investiture, and may charge on him all those Avantias, or false pretences, which they find most agreeable to their own advantage." p. 391-2.

† Sir P. Ricaut says, that in his time there were ten monasteries of Armenian monks of the order of St. Dominic. p. 247.

(said to be) "encroaching and importunate beyond measure. Their extreme ignorance, even of their own doctrine, is palliated, if possible, by their wretched and abject state. A principal function among them is the reading of prayers over the graves of the deceased, continued even for years; and many of these poor priests are seen daily at Constantinople so occupied, especially in the Armenian cemetery at the Campo de' Morti*."

COUNTRIES WHERE FOUND.

The Armenians no longer exist collectively as a nation, once famous for the wealth and luxury of its monarchs; but, successively conquered by the Turks, Tartars, and Persians, and alternately subject to them, they have preserved only their native language (and even it is disused at Constantinople) and the remembrance of their ancient kingdom. Dispersed over all Asia, and various parts of Europe, they exert their natural genius for trade principally in speculations as money-changers; and individuals who gain immense property, prefer living peaceably in Constantinople, to returning into their own country. Like the Jews, they suffer under a foreign dominion, and are forced to fly far from their homes and the tombs of their ancestors, to escape a tyranny by which most of their country has been oppressed by the Turks since the reign of Selim the Second, in the beginning of the sixteenth century.

"Next to the Jews, the Armenians will form the most generally useful body of Christian missionaries. They are to be found in every principal city of Asia: they are the general merchants of the East; and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. Their ecclesiastical establishment in Hindostan is more respectable than that of the English. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian government; but they are scattered

* Mr. Dallaway's "Constantinople," p. 387, where may be seen a remarkable instance of the way in which these mortuary compliments are conducted.

all over the empire, the commerce of Persia being chiefly conducted by Armenians*."

"The Church of Armenia may be rendered an important instrument in the work of evangelizing the western parts of Asia. Divine Providence has placed that primitive church in a most important situation, and has preserved it many centuries, in the midst of a numerous people who are yet aliens from the Christian community, and strangers to the hope of the Gospel.

"The glory of this church has indeed long since departed; but if, after sitting so many ages in the dust, she should at length arise and shine as in former days, it would be like life from the dead! All the regions of Western Asia would behold her light, and fifty millions of people, now sitting in darkness, would be cheered by her beams. From Armenia the Word of Life would naturally advance into Persia, Mesopotamia, Syria, Palestine, and Asia Minor: and thus, without a crusade, the church of Christ might recover those long lost regions, where the light of Divine truth first dawned upon the world—where the Saviour was born—and where the standard of the Cross was first planted†."

* Dr. Buchanan's "Christian Researches," p. 254-5, edit. 1819. See also Fabricii "Lux Evangelii," p. 651.

† "Conversion of the World," p. 43.

CHURCH OF THE COPTS.

NAME, HISTORY, &c.

ABOUT the orthography and etymon of this word, critics are much divided; some write Copti, or Copti; others, Cophtites, Cophtitæ, &c. Scaliger and Father Simon derive the name from *Coptos*, once a celebrated town of Egypt, and the metropolis of the Thebaid; but M. Volney and others are of opinion that the name of Copts is only an abbreviation of the Greek word *Aigouptios*, an Egyptian‡. Be this as it may, the name has long been used to comprehend all the Christians in Egypt who belong to neither the Greek, the Armenian, nor the

‡ It is called in Arabic *el Kobb*. See the Encycl. Brit. under the word Copti; and Volney's Travels, vol. i. p. 53, edit. 1801. See also Brerewood's "Inquiries," chap. 22.

Roman Catholic Church in that country, but are the descendants of the native Egyptians, and maintain the doctrine of the Monophysites, and, in most respects, of the Jacobites, agreeably to the creed of their forefathers, ever since the time of Dioscorus.

The Gospel was preached early in Egypt; tradition says by St. Mark; and, as the pope is considered successor to St. Peter at Rome, so is the patriarch of Alexandria to St. Mark, and, according to some, regularly takes his name*.

As greater error in regard to religion no where prevailed than in Egypt, before the Christian era; so no country ever exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general, for the first three ages of the church. We read of synods of 200 bishops assembled there; of 164 bishops under one metropolitan, in one province alone, viz. Zengitana, where Carthage stood; and of some hundreds of bishops expelled from thence by Gensericus, king of the Vandals†. And whereas, in times of persecution, the Christians of various other countries were apt to return to idolatry, the Africans were kept in the true religion, by the blessing of God on the zeal and diligence of St. Cyprian, Arnobius, Tertullian, Origen, St. Augustine, and other able and pious men in that quarter of the world.

But ever since the incursion of the Saracens, under Amrus, about the middle of the seventh century, when Egypt became subjected to the Mohammedan yoke, the Coptic Church has been often exposed to severe and cruel persecutions, and has experienced much corruption in doctrine and worship, and a great diminution in point of numbers. It is also a matter of serious regret, that the contentions of different Christian churches and sects, especially the Copts, the Greeks, and the Latins, have rendered them all, in Egypt, as well as at Jerusalem and in most other parts of the Mohammedan world, an easy prey to the common enemy, their cruel oppressors. The Coptic Church, however, though her members are not supposed to exceed 100,000, continues, with respect to numbers and influence, the dominant Christian community in Egypt.

In no other corner of the Christian world do we find exhi

* Agreeably to this account, the Patriarch of Alexandria, in 1753, was Mark CVI, who styles himself "The Servant of the Servants of the Lord." *Christian Observer*, for 1812, p. 495.

The Patriarch Markos, in 1808, styles himself "the CVIIIth, from Mark the Evangelist."—*Jowett's Christ. Researches*, p. 181.

† The fourth and sixth Councils of Carthage. Vict. lib. i. De Persecutione Vandalic.

bited, at this day, less of true Christian knowledge and doctrine, than among the African Monophysites, whose leading tenet has been stated above. At the same time, it must be admitted that we have yet much to learn respecting them; and, for their and our comfort, it is hoped that that spirit of inquiry and benevolence which has lately gone abroad will soon visit them in their low estate, and embrace them too in the wide march of those its merciful operations, which pay no regard to country or colour, and which are confined by no limits short of the habitable globe.

The Coptic Church is said to allow only three Œcumenical or General Councils, viz. those of Nice, Constantinople, and Ephesus; and to have seven sacraments, viz. Baptism, the Eucharist, Confirmation, Ordination, Faith, Fasting, and Prayer. Thus, though the number of their sacraments be the same with that of the Greeks, several of them are different from theirs; but their ceremonies are in many respects the same.

They circumcise their children before baptism—a custom which seems to have prevailed among them ever since the twelfth century. But some deny that circumcision is practised by them as a ceremony of religion, or as of any Divine appointment, but merely as a custom which they derive from the Ishmaelites. Others are of opinion that it is now wholly, or in a great measure, disused*. In baptism they practise the trine immersion, using lukewarm water and holy oil; and they are said to give the holy communion to children soon after their baptism.

Before the invasion of the Saracens, the vulgar tongue of the Egyptians was called Coptic, a compound of the Greek and the remains of the ancient Egyptian: but since the sixteenth century, the Arabic has been generally spoken in Egypt. The liturgy of this church is, however, still in Coptic, or in Arabic and modern Coptic, i. e. in Greek Coptic†. Yet even of this the priests themselves know but little, and there-

* I am sorry to find nothing satisfactory on this and some other disputed points, in Mr. Jowett's "Christian Researches in the Mediterranean," just published; to which the reader is referred as a valuable work, in many respects, and as affording the latest accounts of this church.

† If they circumcise on the eighth day, as we are told they do, by Wegscheider (*Instit. Theol. Chris. Dogm.* 1817, p. 351) and others, the opinion of those must be rejected who say the custom is derived from the Ishmaelites.

† There are three Coptic liturgies; one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. They have been translated into Arabic, and an edition of them in Latin was given by F. Kircher. They are also published, with learned observations in the 1st and 2d vols. of Renaudot's "*Liturgie Orientales*."

fore they "get prayers by heart, and pray without understanding."

During the time of Divine service, the officiating priest is said to be in continual motion, incensing the saints, pictures, books, &c. every moment; and their people, we are told, are fond of the bustle and ceremonies that succeed each other with rapidity. They are also often in motion at public worship; and as they have neither pews nor benches in their churches, when standing, many lean on crutches*. They exhibit few signs of devotion or attention, even in church; and "what we properly call family worship, is, I fear, scarcely known in these countries†," unless among ecclesiastics. The Gospel for the day is read in Arabic—a portion of the church service which usually engages the attention of the people, as being that which they understand;—and we are told by some that they also read "the Gospel of Nicodemus." It is further remarkable, that in this church the responses, at one part of the service, are "accompanied by the clangor of cymbals."

The clergy read homilies, taken out of the Fathers, after the Gospel, but they seldom preach. They observe four lents, with the Greeks and most Eastern churches.

The Coptic Patriarch, whose jurisdiction extends over Egypt, Nubia, and Abyssinia, and over all the clergy and members of this church elsewhere, resides at Cairo, but takes his title from Alexandria. Next to him is the Bishop, or titular patriarch, of Jerusalem, who also resides at Cairo, because there are but few Copts at Jerusalem. He is, in fact, little more than the bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, near Egypt, which own his jurisdiction. To him belongs the government of the Coptic Church during the vacancy of the patriarchal see.

The Patriarch of Alexandria has eleven or twelve other bishops under him, besides the *Abuna*, or bishop of the Abyssinians, whom he nominates and consecrates‡.

The Kumus, or Hegumenus, is the first ecclesiastical order after the bishops. His office appears to resemble that of an archdeacon, and forms an intermediate rank, to which all must belong who look forward to higher promotion.

* "The women sit apart, up stairs, as in the Greek Church."—*Mr. Jowett*, p. 90.

† *Mr. Jowett*, in his account of the Christians in Egypt, p. 114.

‡ Some of the bishops subject to the Patriarch of Alexandria are those of Abutig, Siout, Minie, Akmim, Benihassen, Manfelout, Girge, and Esne; which last is the farthest south.

The rest of the clergy, whether secular or regular, is composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. They are said to be in general of the lowest ranks of the people; and hence that great degree of ignorance that prevails among them, inasmuch that both they and their church are, to this day, enveloped in Egyptian darkness.

They have many monasteries, where the monks are said to bury themselves from society in remote solitudes. Their nanneries are properly hospitals, and few enter them but widows reduced to beggary*.

What the learned Mosheim has said of the condition of the Copts and their church, that "it is truly deplorable," is equally applicable to it at this day. "Oppressed by the insatiable avarice and tyranny of the Turks, they draw out their wretched days in misery and want, and are unable to support either their patriarch or their bishops. These are not, however, left entirely destitute; since they are, in a manner, maintained by the liberality of those Copts, who, on account of their capacity in household affairs, and their dexterity in the exercise of several manual arts, highly useful, though entirely unknown to the Turks, have gained admittance into the principal Mohammedan families†."

For the history of this Church, see Renaudot's "History of the Patriarchs of Alexandria." Her internal state, both with respect to doctrine and worship, is described by Father Wansleb, or Vansleb, in his "Histoire de l'Eglise d'Alexandrie, que nous appellons celle de Jacobites Coptes," published at Paris in 1687; and in his "Relation d'un Voyage en Egypte," p. 298, there is a particular account of the Coptic monasteries and religious orders.

* Sonnini's Travels in Egypt, in which much will be found on the subject of this church.

† Eccles. Hist. vol. iv. p. 256-9.

THE CHURCH OF ABYSSINIA.

RISE AND HISTORY.

THE Abyssinian Church is not only entitled to the veneration due to every Christian church of early foundation, but has likewise the honour of maintaining her existence and independence against the encroachments of the daring followers

of the Arabian prophet on the one hand, and of the wily missionaries of the Roman pontiff on the other ; and of exhibiting at this day, the solitary instance, in Africa, of Christianity surviving as the national religion. At the same time it is worthy of remark, that this church further exhibits the strange anomaly of the national church of an independent Christian empire being subject to a merely tolerated church in a country where the Cross has been, for many centuries, at the mercy of the Crescent.

The first conversion of the Abyssinians, or inhabitants of Ethiopia Superior, is attributed by some, agreeably to a tradition among the members of this church themselves, to the famous prime minister of their queen Candace, mentioned in the 8th chapter of the Acts of the Apostles ; but, however that may be, it is probable that the general conversion of that great empire was not perfected before the middle of the fourth century, when Frumentius, son of a Tyrian merchant, consecrated bishop of Axuma* by Athanasius, then patriarch of Alexandria, exercised his ministry among them with the most astonishing success. They were esteemed a pure church before they embraced the sentiments of the Monophysites, in the seventh century, or sooner ; and Dr. Mc Laine ventures to say, that, " even since that period, they are still a purer church than that of Rome †."

According to others, they are now grossly ignorant, not only of the leading doctrines of Christianity, but even of that peculiar doctrine by which they are distinguished from other professing Christians. Thus situated, the votaries of Rome might well suppose that they would become an easy prey, and be readily brought under the papal yoke ; and they seem to have been no less indefatigable in attempting the subjection of the African Monophysites, than of those of Asia. The Portuguese having opened a passage into the country of the Abyssinians in the fifteenth century, this was thought to be a favourable occasion for extending the influence and authority of the Roman pontiff. Accordingly, John Bermudes was sent into Ethiopia for this purpose ; and, that he might appear with a certain degree of dignity, he was clothed with the title of Patriarch of the Abyssinians. The same important commission was afterwards given to several Jesuits.

* As the Copts date their patriarchate from St. Mark, so the Abyssinians count their *Abunas* (i. e. " our fathers"), or bishops, from Frumentius ; and according to Ludolph, Simeon (A. D. 1613) was the 90th *Abuna*. See " History of Ethiopia," lib. iii. 7.

† Dr. Mosheim's *Eccles. Hist.* vol. v. p. 140, note (1).

And, at first, several circumstances seemed to promise them a successful and happy ministry: but the event did not answer this fond expectation; for the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century the Jesuits had almost lost all hopes of succeeding in that quarter.

The attention of the Romanists was next directed to the Copts; and, in 1562, Christopher Roderic, a Jesuit of note, was sent by Pope Pius IV. to propagate the cause of Popery among that people. But this ecclesiastic, notwithstanding the rich presents and subtle arguments by which he attempted to change the sentiments and shake the constancy of Gabriel, the Coptic patriarch, returned to Rome, with no other effect of his embassy than fair words and a few compliments. Towards the end of the same century, and during the pontificate of Clement VIII., an embassy from Gabriel, another Coptic patriarch of Alexandria, appeared at Rome, and was considered as a subject of triumph and boasting by the creatures of the pope; but the more candid and sensible, even of the Romanists, looked upon this embassy as merely a stratagem of the Jesuits, with a view to induce the Abyssinians to follow the pretended example of that patriarch, to whom they are accustomed to look up with respect and veneration. One thing, however, is certain, that, notwithstanding that ignorance and poverty, which must expose the Copts to the seductions of sophistry and gain, they have all along stood firm to their principles; and, from that time to the present day, have ever made an obstinate resistance to all the promises, presents, and attempts, that have been employed by the Papal missionaries to bring them under the Roman yoke.

About the beginning of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, under the most auspicious encouragement; for the emperor Susneius, alias Seltam Segnid, took them under his protection; created one of them, Alphonso Mendez, patriarch of the Abyssinians; and not only swore allegiance to the Roman pontiff, in 1626, but also obliged his subjects to forsake the rites and tenets of their ancestors, and to embrace the doctrine and worship of the Romish church.

But the new patriarch ruined, by his intemperate zeal, imprudence, and arrogance, the cause in which he had embarked, and soon occasioned the total subversion of the Roman pontiff's authority and jurisdiction, which had at length been established upon solid foundations. So exasperated was the monarch at the violent proceedings of

Mendez and his brethren, that in 1631 he annulled the orders he had formerly given in favour of Popery; and his son Basilides, in 1634, banished them, together with all Europeans connected with the mission, from his dominions, treating them with the greatest rigour and severity. From this period the very name of Rome, its religion, and its pontiff, have all along been objects of peculiar aversion among the Abyssinians. Every art that the Romanists have since then fallen upon, and every attempt they have made to recover the footing they had thus lost in Abyssinia, have hitherto proved unsuccessful; nor have the pontiffs, or their votaries, been as yet able to calm the resentment of that exasperated nation, or to conquer its aversion to the worship and jurisdiction of the Church of Rome. So groundless is the assertion, that the Emperor of Abyssinia embraced the communion of Rome in 1712, having previously made offer of his submission to Pope Clement the XIth, that, so lately as about the middle of last century, "the edict prohibiting all Europeans to enter into Ethiopia was still in force, and was executed with the greatest severity. Even the Turks are included in this prohibition; and, what is still more remarkable, the Egyptian Monophysites, who have once entered within the Abyssinian territories, are not allowed to return into their own country*."

DOCTRINE, WORSHIP, &c.

In regard to doctrine and discipline, this church differs but little from that of the Copts, which she recognises as her mother church, and on whose patriarch she has all along been in some measure dependent.

From the Confession of Faith of the Abyssinian Emperor Claudius, in 1555, of which Mr. Jowett gives a translation from Ludolf's "Commentary," as containing an excellent statement, "in relation to the ancient faith of the Abyssinians," (meaning, no doubt, the faith of the Abyssinians in the sixteenth century), "it appears that they then agreed with the Greek Church in maintaining that the Holy Ghost proceeds only from the Father; that they received only three general councils, as above, p. 240; that they observed both the Jewish and Christian sabbaths; and, that though they practised circumcision, it "is not done as an observance of the

* Dr. Mosheim's Eccles. Hist. vol. v. p. 143 note (x), where see more on this subject. See Geddes's "Church History of Ethiopia," and Professor Lee's "Brief History of the Church of Abyssinia," in the fourth Appendix to the Eighteenth Report of the Church Missionary Society.

Mosaic laws, but only as a human custom." All these tenets this church continues to hold to the present day.

Mr. Jowett likewise favours his readers with the translation of a document of the present century, obtained by Mr. Salt, the English Consul-general in Abyssinia, which may be said to contain *the modern creed* of the Abyssinian Church in regard to the Trinity. This document is entitled "Instructions of Mark, Patriarch of Alexandria, addressed to the Abyssinian Churches, on Points of Religion at present controverted in Abyssinia." They are chiefly directed against those errors that had crept in among the Abyssinian Christians on the subject of the Holy Trinity, contrary to the "orthodox Alexandrian faith, held by the see of Markos the Apostle:" and they were "written in the 1525th year of the Pure Martyrs, in the time that Matthew was read*." They exhibit but little knowledge of the leading doctrines of the Gospel, or of the terms of acceptance with God; and much less do they attempt to enforce them: and they are certainly "but little calculated," as Mr. Jowett has well observed, "for spiritual edification. They are, indeed, avowedly pointed against certain opinions: but, while on these they subtilize and refine above what is written, they leave out all notice of those Christian graces and virtues which spring from true faith—that supreme love of God, and that love of our neighbour as ourselves, which are wrought by the Holy Spirit, in the heart of every one who truly by his grace believes in Christ, and through the one Mediator draws nigh unto the Father †."

This church receives the Holy Scriptures as the perfect and the only rule of faith and practice ‡. They worship one God in Trinity. They believe in the incarnation of the Son of God; that Christ is perfect God and perfect man; and that

* The Abyssinians reckon time by the era of the Creation; and also, as in this instance, by the era of the Martyrs, or of Dioclesian, which is A.D. 276. Between their computation of the years from Christ and ours, there is a difference of eight years.

† They read the whole of the four Evangelists every year in their churches, beginning with St. Matthew, and then proceeding to St. Mark, and the other two, in order; and when they speak of any event, they say, as above, "It happened in the days, or in the time, of St. Matthew,"—i. e. while they were reading St. Matthew's Gospel in their churches.

‡ Jowett, p. 195.

§ Geddes's "Church History of Ethiopia," p. 31—a work to which the reader is again referred for much information on the subject of this church.

It may be necessary to remark here, that the greater part of Ethiopia, which formerly constituted one extensive empire, is now inhabited by Pagans; and that Abyssinia, to which the Imperial jurisdiction has been of late confined, distinguishes Christian from Pagan Ethiopia.

his merits are sufficient for eternal salvation. They admit that the Holy Spirit, though a distinct Person, equally existed from eternity with the Son as with the Father; but, with the Greek Church, they maintain that he proceedeth from the Father only; and yet they are said to use the Nicene Creed in their liturgy. Finally, they celebrate the sacraments of Baptism and the Lord's Supper; in the former using the true immersion, together with the holy oil; and in the latter leavened bread, except on certain days of humiliation and fasting, and wine "prepared from the stones of raisins."

The learned Ludolf counts eight different dialects spoken in Abyssinia, of which the Amharic, called the Royal, as being the court language, and the Tigré, are the principal; but the Ecclesiastical Language is the Ethiopic, which bears a very close affinity to the Hebrew and Arabic. In this language the Abyssinians possess all the books of the holy Scriptures. In it, though a dead language, their liturgy and devotions are performed; and in the same they have also their ecclesiastical canons, and large historical memorials*.

Among other ancient and valuable church books, they are said to have the decrees and acts of some of the most celebrated councils, down to the council of Chalcedon, by their rejection of which the unity between them and the Greek Church was dissolved by an entire separation; the acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c.

As to forms and ceremonies in worship, wherein all churches are found to differ more or less; in these the Abyssinian Christians have partly prescribed for themselves, and partly adhered to those of their mother church in Egypt.

They circumcise their children, both male and female, eight days after the birth; but circumcision is with them, as with the Copts, not a religious rite, but a national custom.

They baptize their male children at forty days old, and females not till the eightieth day after the birth, except in cases where there is danger of death. The holy sacrament is administered in both kinds; and is received standing both by priests and people; the officiating priest administering the bread, and the deacon the wine in a spoon. As in most other Eastern churches, it is also received by the communicant fasting†. It is administered every Sunday, in every church, after the practice of the primitive Christians; but it is

* Their liturgy may be seen in the 6th vol. of the *Bibliotheca Patrum*; and an abstract of it in English, in Dr. Paget's "Christianography."

† Renanot "Liturg. Orient." tom. i. pp. 227-229.

not permitted, we are told, to administer or receive it in private houses.

They observe Saturday, in remembrance of the creation, and likewise keep the Christian Sabbath, or Lord's-day. " Their public worship, which they attend once on that day, continues for several hours, when they observe the usual services proper for its solemnization—prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them is the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David. They call it rejoicing before the Lord. It may be presumed that this practice is observed more particularly on festivals *."

With the Greeks, they venerate images in painting, but they abhor all those *in rilievo*, except the Cross. With them likewise they have four lents, of which the greatest commences ten days earlier than ours; but, from the above Confession of the Emperor Claudius, it would appear that they lay no restrictions on the eating of animal food.

They boast themselves to be of Jewish extraction; and many of their religious usages bear a strong resemblance to the Jewish ceremonies †. Their churches, which are built in the usual form of those in the East, are also in imitation of the temple at Jerusalem, having a sanctuary and an outer court. For these, as the temples of God, they are said to have great veneration. When they enter them, they put off their shoes at the door; which is likewise the practice of the Copts; and as they are furnished with neither pews, benches, nor seats, and sitting is not allowed, a sort of crutches are fixed in certain parts of most churches, for the support of the aged or infirm.

The Emperor of Abyssinia is acknowledged as supreme in all ecclesiastical as well as civil affairs; yet he has not the privilege of nominating the Abuna, or bishop, for a special canon prohibits his being a native of Abyssinia, and requires that he be appointed and consecrated to his office by the Patriarch of Alexandria. Hence he is always chosen from one of the Coptic monasteries of Egypt, and in most cases he understands neither the ecclesiastical nor the living lan-

* Christian Observer, vol. xi. p. 623.

† In the introduction to the above Confession, the Emperor Claudius styles himself and his fathers "kings of Israel," &c. For the supposed ground of this strange appellation, see Ludolf's History, book ii. chap. iiii. sect. 24.

guage of Abyssinia. The same canon, which gives him the title of "a catholic, who is an inferior patriarch," and appoints him the eighth seat in general councils, next to the see of Seleucia, prohibits him from constituting metropolitans, as patriarchs do, &c. He is subject to the Patriarch of Alexandria, and is the only bishop of the Ethiopic church. Besides the Kumuses, or Hegumenuses, who, as in the Coptic church, are a kind of archdeacons, he has under him an innumerable train of clergy, both secular and regular, whom he ordains, appoints to benefices, to the superintendence of monasteries, &c. and over whom, and all monasteries, his authority and jurisdiction extends.

The two principal orders of monks in Abyssinia are the Monks of Debra Libânos, and those of Abba Eustateos. The religious tenet and distinction of the former is, that "Christ's human nature was made perfect, and that he was perfect man and God, by the act of his uniting with the body which he, the Eternal Word, took in the womb." The tenet of the latter is, that "Christ became perfect man and perfect Saviour by the anointing of the Holy Spirit, given at his baptism in Jordan*."

The former of these is held to be the orthodox opinion at present; but the adherents on both sides are violent enemies of one another, and always take different sides in politics. Notwithstanding their ignorance, they have much influence with government, from their vast numbers, their power over the people, &c.; and they are constantly struggling, particularly at the commencement of a reign, to get their peculiar tenet proclaimed as the religion of the court.

The priests, who are indeed so numerous that they are said to form the twentieth part of the population, "hold the people in blind subjection; and, to complete their own bondage, they are governed by an Abuna, or bishop, who is necessarily to be a foreigner, and is generally a native of Egypt. It is not without great reluctance that the Egyptian monks are compelled to accept this office: they leave the solitude of their monastery in the desert, to govern with absolute power a turbulent people: they find their immense diocese—for all Abyssinia has but one bishop—constantly embroiled in civil wars, in which their numerous priests constitute a powerful party. A life of alarms, utterly uncongenial to the proper pacific spirit of a Christian bishop, is his certain lot†."

* For the errors of the Abyssinians relative to the incarnation, see Le Grand's tenth Dissertation, subjoined to his edition of Lobb's "Travels in Abyssinia."

† Jowett's "Researches," p. 218.

Gondar, or, as it is called, Gondar a Catma, is the seat of government, and the residence of the Abuna, who has a handsome palace contiguous to the patriarchal church, which stands pre-eminent among "a hundred churches" in the city around it.

The Christian population of Abyssinia is said to amount to 3,000,000, and but few members of this church are to be found in other countries. We cannot suppose that they are very friendly to the rights of other religionists, or that they can duly regard the interests of their mother church, under her bondage in Egypt; if it be actually the case, as we are told, that Emfras, the second city in the empire, is "the only one where the Mohammedans are allowed the public exercise of their religion, and where their houses are intermixed with those of the Christians *."

A full and circumstantial account of the religion of the Abyssinians may be seen in the "*Theologia Aethiopica*" of Gregory the Abyssinian, published by the learned Fabricius, in his "*Lux Evangelii toti Orbi exorientis*," p. 716, where there is also a list of all the writers who had till then given accounts of the Abyssinians.

I close this article in the words of an excellent tract already quoted with approbation.

"Two principal languages are spoken in the Abyssinian empire, into which it is desirable that the Bible should be translated, that the people may learn the religion they profess. The Calcutta Auxiliary Bible Society have lately been endeavouring, but without success, to obtain a number of Abyssinian youths, to be educated in India, and sent back to their native country, with a view to the introduction of the Scriptures among that people, in their vernacular tongue.

"The English have lately sent an embassy to Abyssinia, for the purpose of opening a trade between that country and Great Britain, and the plan will probably be carried into effect. This sequestered Christian nation, which has for so many ages been almost unknown to the rest of the Christian world, seems now to be rising into notice; and it is to be hoped that a religious, as well as a commercial embassy, will shortly be sent to that people.

"How important is the relative situation of Abyssinia in regard to the propagation of the Gospel! On the north and east are the Mohammedan countries of Egypt, Nubia, Sennaar, and Arabia; on the south, the Pagan tribes of Africa. Now,

* Christian Observer, vol. xi. p. 261.

if the light of Christianity shone in Abyssinia, would it not penetrate the surrounding darkness, and shed its cheering beams on those nations that now sit in the region and shadow of death? If God should say to the Church of Ethiopia, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,' would not 'the Gentiles come to her light, and kings to the brightness of her rising?' The church of Christ in this land, thus purified and exalted, like a beautiful city placed on an eminence, would be seen afar off, in Arabia, and all the surrounding nations of Africa. Christianity, like light and heat, is of a diffusive nature. It cannot be confined. It tends constantly to an equilibrium. If a Christian community exists in the midst of a Heathen or Mohammedan land, its light must either go out, or it will dispel the surrounding darkness *."

* "Conversion of the World," p. 52-4.

CHURCH OF THE NESTORIANS.

NAMES, RISE, AND HISTORY.

THE denomination of Christians now to be considered, who are frequently called *Chaldeans*, from the country where they long principally resided, and sometimes *Eastern Christians* from their extending towards the East, derive the name of *Nestorians*, by which they are more generally known, from Nestorius, a Syrian, and patriarch of Constantinople in the beginning of the fifth century;—"a man," says Dr. Mosheim, "remarkable for his learning and eloquence, which were, however, accompanied with much levity, and with intolerable arrogance;" and, it may be added, with violent enmity to all the sectaries.

The occasion of the fatal controversy in which he involved the church, was furnished by Anastasius, who was honoured with his friendship.

This presbyter, in a public discourse, delivered in 424, disclaimed warmly against the title of *Θεοτόκος*, or "Mother of God," which was then frequently attributed to the Virgin Mary in the controversy with the Arians; giving it as his opinion that the holy Virgin was rather to be called *Χριστότοκος*—i. e. "Mother of Christ"—since the Deity can neither

be born nor die, and, of consequence, the Son of man alone could derive his birth from an earthly parent. Nestorius applauded these sentiments, and explained and defended them in several discourses. But both he and his friend were keenly opposed by certain monks at Constantinople, who maintained that the Son of Mary was God incarnate, and excited the zeal and fury of the populace against him, from an idea that he had revived the error of Paulus Samosatenus and Photinus, who taught that Jesus Christ was a mere man. His discourses were, however, well received in many places, and had the majority on their side, particularly among the monks of Egypt, though in opposition to the sentiments and wishes of Cyril, "a man of haughty, turbulent, and imperious temper," who then ruled the see of Alexandria. The consequence was, that Cyril and Nestorius reciprocally anathematized each other*; and when there was no prospect of an amicable issue to this dispute, Theodosius the Younger called a council at Ephesus, A.D. 431, which was the Third General Council in the annals of the church. In this council Cyril presided, though he was a party concerned, and the avowed enemy of Nestorius; and, in the absence of John, bishop of Antioch, and the other Eastern bishops, pushed on matters with a lawless violence: so that Nestorius, who refused to obey the summons which called him to appear before a council where every thing was carried on in so irregular and unfair a manner, was judged and condemned, without being heard†; deprived of his episcopal dignity; and banished to Petra in Arabia, and afterwards to Oasis, in the deserts of Egypt, where he died in 435 ‡, or, according to others, not till after 439.

This council, instead of healing these divisions, did but inflame them more and more; for John of Antioch, and the other Eastern bishops, for whose arrival Cyril had refused to wait, met at Ephesus, and pronounced against him and Memnon,

* In a council assembled at Alexandria in 430, Cyril issued twelve anathemas against Nestorius, who excommunicated him in his turn, on the ground of his abetting the Apollinarian heresy, and confounding the two natures of Christ.

† "His offers of accommodation were refused, his explanations were not read, his submission was rejected, and he was condemned unheard."—*Dr. M^r Laine's note (s)* to *Dr. Mosheim's Eccles. Hist.* vol. ii. p. 71. See also *ibid.* p. 69, note (n).

‡ In this I have, as usual, followed *Dr. Mosheim*. *M. Du Pin* says, that the "Emperor ordered that Nestorius should return to his monastery," which was that of St. Euprepus at Antioch; and that he was afterwards driven from his monastery, and banished to Oasis, in 435, when his books were condemned to the flames. But different authors seem to assign different places as the scenes of his retreat, as well as different dates for his death.

bishop of that city, as severe a sentence as they had thundered against Nestorius. Hence arose a new and obstinate dissension between Cyril and the Orientals, with John at their head: this, however, was soon allayed, through the interference of the Emperor, who persuaded John to conform to the decrees of the Ephesian Council. But the commotions which arose from this fatal controversy were more durable in the East, where nothing could oppose the progress of Nestorianism. The friends of the persecuted prelate carried his doctrine through all the Oriental provinces, and every where erected congregations, which professed an invincible opposition to the decrees of the Council of Ephesus. The Persians, among others, opposed Cyril in the most vigorous manner; maintained that Nestorius had been unjustly condemned at Ephesus; and charged Cyril with removing that distinction which subsists between the two natures in Christ. But nothing tended so much to propagate with rapidity the doctrine of Nestorius, as its being received in the famous school at Edessa, where the youth were instructed in the Nestorian tenets; and the writings of Nestorius, and of his masters, the renowned Theodorus of Mopsuestia, and Diodorus of Tarsus, were translated from the Greek into the Syriac language, and spread abroad throughout Assyria and Persia. And the famous Barsumas, who was ejected out of his place in this school, and consecrated Bishop of Nisibis in 435, laboured with incredible zeal and dexterity to procure for the Nestorians a solid and permanent footing in Persia, in which he was warmly seconded by Maanes, Bishop of Ardascira. So remarkable was the success which crowned the labours of Barsumas, that his fame extended throughout the East; and the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. Nor did his zeal and activity end here; for he erected a famous school at Nisibis, from whence issued those Nestorian doctors, who, in that and the following centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China*.

In the tenth century the Nestorians extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary properly so called, on the borders of Cathay, which was situated on the north-west border of

* Some Nestorians passed into China in the seventh century, where they were tolerated for nearly two centuries, under the name of Priests of *Ta-tsin*; but, after a severe persecution, they were extirpated in the ninth century.

China. The prince of that country, whom they converted to the Christian faith, assumed, according to the vulgar tradition, the name of John, after his baptism, to which he added the surname of Presbyter, from a principle of modesty; whence it is said that his successors were, each of them, called Presbyter (or Prester) John, until the time of Gengis (or Genchiz) Khan*.

The Nestorians formed so considerable a body of Christians, that the Romanists were industrious in their endeavours to reduce them under the Papal yoke; and, with this view, Innocent IV., in 1246, and Nicolas III., in 1278, used their utmost efforts, by means of Franciscan and Dominican missionaries, but without much success†.

However, about the middle of the fifteenth century these missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and successively assume the name of Joseph‡.

In the earliest ages of Nestorianism, the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the Catholic, or patriarch, of Babylon—a vague appellation, which has been successively applied to the sees of Seleucia, Ctesiphon, and Bagdad§—who now resides at Mousul. But in the sixteenth century the Nestorians were divided into two sects: for in 1551 a warm dispute arose among them about the creation of a new patriarch; Simeon Barmamas, or Barmana, being proposed by one party, and

* According to Dr. Mosheim, Prester John, whose kingly name was Ungchan, was a Nestorian priest, who invaded that country about the end of the eleventh century; and it was his immediate successor that was deposed by Genchiz Khan, towards the end of the following century. See his *Eccles. Hist.* vol. iii. p. 9, &c. See also Jortin's "Remarks on Eccles. Hist." vol. iii. p. 213.

† Johannes a Monte Corvine (an Italian friar, and afterwards raised by Clement V. to be Archbishop of Cambalu—i. e. Pekin), who was sent out as a missionary by Nicholas III., is said to have laboured with much success, and particularly among the Nestorians in Tartary.

‡ Dr. Mosheim's *Eccles. Hist.* vol. iv. p. 274.—Not having access at present to the authorities which Dr. M. here produces, and having not yet observed this conversion noticed by any other author of credit, I am at a loss to know how to reconcile this with vol. v. p. 264, where he seems to write as if it had not taken place till about the middle of the seventeenth century. I have, however, preferred the earlier date.

§ Hence, according to M. Du Pin and others, their first episcopal sees were at Seleucia and Ctesiphon, whence they were removed to Bagdad, on the conquest of Persia by the Mohammedans. M. Du Pin likewise observes, that they have a patriarch at Antioch. Some think that Mousul stands on the site of the ancient Nineveh.

Salaka, otherwise named Sind, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1559, by Pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience *. Upon this new Chaldean patriarch's return to his own country, Julius sent with him several persons skilled in the Syriac language, to assist him in establishing and extending the Papal empire among the Nestorians; and, from that time, that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties by the jarring sentiments and perpetual quarrels of their patriarchs. In 1555, Simeon Denha, archbishop of Getu, adopted the party of the fugitive patriarch, who had embraced the communion of the Latin Church; and, being afterwards chosen patriarch himself, fixed his residence in the city of Van, or Ormus, in the mountainous parts of Persia; where his successors still continue, and are all distinguished by the name of Simeon †; but they seem of late to have withdrawn themselves from their communion with the Church of Rome.

The great Nestorian pontiffs who form the opposite party, and who have, since 1559, been distinguished by the general denomination of Elias, and reside constantly at Mousul, look with an hostile eye on this little patriarch: but since 1617 the bishops of Ormus have been in so low and declining a state, both in point of opulence and credit, that they are no longer in a condition to excite the envy of their brethren at Mousul, whose spiritual dominion is very extensive, taking in a great part of Asia, and comprehending also within its circuit the Arabian Nestorians ‡.

In the beginning of the seventeenth century, Elias II., bishop of Mousul, discovered a desire to bring about a reconciliation between the Nestorians and the Church of Rome,

* See his "*Professio Fidei*," given at Rome in 1558, in the *Advocates' Library*, Edinburgh, or in the fourteenth volume of the *Magna Bibliotheca Patrum*, p. 427.

† Sulaka, their first patriarch, was named John, upon his consecration by Pope Julius.

‡ The Nestorians are said to take the name of Eastern Christians exclusively; and they doubtless have some claim to it, as comparatively few other native Christians reside east of the Tigris—except Armenians, who, like the Jews, are to be found in most countries wherein any thing is to be made by trade and commerce. The Syrian (or St. Thomæ) Christians on the coast of Malabar, have long been considered to be Nestorians in doctrine, but unjustly. See the next article below.

and with that view sent two private embassies to the Pope in 1607 and 1610. Elias III. likewise, in 1657, addressed a letter to the Congregation *De propaganda Fide*, in which he intimated his readiness to join with the Church of Rome, "on condition that the pope would allow the Nestorians a place of public worship in that city, and would abstain from all attempts to alter the doctrine or discipline of that sect." But it does not appear that the Nestorians were received on these terms into the communion of the Romish Church, or that the bishops of Mousul have been, since that period, at all solicitous about the friendship or good-will of the Roman pontiff; on the contrary, they seem to persist in their refusal to enter into the communion of the Church of Rome.

The Nestorian bishops of Ormus likewise, since their withdrawing from the jurisdiction of the Roman Church, have sent the pope a confession of their faith, giving a clear idea of their religious tenets and institutions, and have made repeated proposals of reconciliation. "But these proposals were little attended to by the court of Rome, which was either owing to its dislike of the doctrine of these Nestorians, or to that contempt which their poverty and want of influence excited in the pontiffs, whose ambition and avidity aimed at acquisitions of more consequence *."

DISTINGUISHING DOCTRINES, &c.

The Nestorians have several doctrines, as well as some religious ceremonies and institutions, that are peculiar to themselves. But the main points that distinguish them from all other Christian societies, besides their believing that the Virgin Mary was not the mother of our Lord as *God*, but only as man, are, their persuasion that Nestorius was unjustly condemned by the Council of Ephesus, and their firm attachment to the doctrine of that prelate, who maintained that there were not only two natures, but also two distinct and separate persons, in the Son of God—whereas the orthodox faith on this head admits in Christ two distinct natures, inseparably united in a single person. They reject the authority of the first four General Councils, in which the incarnation was clearly defined, and vindicated against the doctrines of Arius, Nestorius, Eutyches, &c. They of course reject the Apostles', the Nicene, and the Athanasian Creeds; and it is doubtful how many sacraments they receive.

"In the earlier ages of the church, this error was looked upon as of the most momentous and pernicious kind; but in our

* Dr. Mosheim, vol. v. p. 264.

times it is esteemed of less consequence, by persons of the greatest weight and authority in theological matters, even among the Roman Catholic doctors. They consider this whole controversy as a dispute about words, and the opinion of Nestorius as a nominal, rather than a real heresy—i. e. as an error arising rather from the words he employed, than from his intention in the use of them. It is true, indeed, that the Chaldeans attribute to Christ two natures, and even two persons; but they correct what may seem rash in this expression, by adding, that these natures and persons are so closely and intimately united that they have only one *aspect*. Now, the word *barsopa*, by which they express this aspect, is precisely of the same signification with the Greek word *προσωπον*, which signifies a *person*: and from hence it is evident, that they attached to the word *aspect* the same idea that we attach to the word *person*; and that they understood by the word *person* precisely what we understand by the term *nature*. However that be, we must observe here, to the lasting honour of the Nestorians, that, of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches *.”

Although the Nestorians have fixed their habitations chiefly in Mesopotamia and the adjacent countries, such has been their missionary zeal, that they are to be found throughout the east of Asia, as in Tartary, India, &c., in greater numbers than any other sect of Christians: whence they not only call themselves the Eastern Christians, as already observed, but are sometimes so called, *κατ' ἐξοχην*, by others. And, although they speak the languages of the different countries wherein they reside, they all use only the Chaldee or Syriac in their liturgies and church services. Father Simon, who had a manuscript copy of their liturgies, tells us that they are three in number—viz. “that of the Twelve Apostles; that of Theodorus of Mopsuestia, surnamed the Interpreter; and a third under the name of St. Nestorius †.”

They celebrate the Eucharist with leavened bread, and administer it in both kinds: they do not worship images; and

* Dr. Mosheim's Eccles. Hist. vol. iv. p. 264, where see the works to which he refers for further information on this subject. See also *ibid.* in vol. ii. p. 73-4, their doctrine, as it was determined in several councils assembled at Seleucia in the fifth century.

† They may be seen, as translated into Latin by Masius, in the 4th vol. of the Bibliotheca Patrum.

they allow their clergy to marry once, twice, and even thrice *; but whether this liberty extends to the regular clergy, I have not yet been able to ascertain.

Their monks are habited in a black gown, tied with a leathern girdle, and wear a blue turban; and their nuns must be forty years old before they take the monastic habit, which is much the same with that of the monks, except that they tie a kind of black veil about their heads and about their chins †.

On the subject of this article, see Jablonski *De Nestorianismo*, 12mo. 1724, and Wessellii *Nestorianismus Confutatus*. After all, it must be admitted that a clear and authentic account of the present state of the Nestorians is still a desideratum in the History of the Church.

* "Sacerdotes, mortuâ primâ uxore, secundas et ultiores faciunt nuptias."—*Tho. a Jesu*, lib. vii.

† Sergius, the person, or one of the persons, supposed to have assisted Mohammed in writing the Koran, is said to have been a Nestorian monk.—See the article "MOHAMMEDISM AND MOHAMMEDANS" below, in vol. II.

SYRIAN CHRISTIANS OF MALAY-ALA.

ORIGIN AND HISTORY.

THE Syrian Christians of Malay-ala, commonly called *the Christians of St. Thomas*, settled, at a very early period of the Christian era, on the Malabar coast; from whence they, at one time, spread in various directions, as far even as Milapoor, or St. Thomas's Mount, near Madras, on the coast of Coromandel. But the class of Christians which forms the subject of this article, as distinguished from the Syrian Roman Catholics, and the other members of the Church of Rome in the south of India, now inhabit the interior of Travancore and Malabar*, amongst the hills, at the bottom of the high mountains which divide the Carnatic from Malay-ala: and respecting their origin there exists much difference of opinion, their authentic records having been either destroyed or corrupted during the persecutions of the Church

* Both these form the district of India which is known by the name of Malay-ala, and comprehends the territory between the mountains and the sea, from Cape Comorin to Cape Illi (or Dilli,) subject to the Rajah of Travancore.

of Rome. The Portuguese, who first opened the navigation of India, at the close of the fifteenth century, and found them seated there for ages, assert that St. Thomas * the Apostle preached the Gospel in India; and that these are the descendants of his proselytes, whose faith had been subsequently perverted by the unwary admission of Nestorian bishops from Mousul. Others observe, that *Mar* † (or St.) *Thomè* is considered by the Nestorians as the first who introduced Christianity into Malabar, in the fifth or sixth century, and as their first bishop and founder; from whom they derive the name of *St. Thomè Christians*. And others, that they were originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius the Second had commenced the persecution of that sect. But Mr. Gibbon asserts, on the authority of St. Jerome, that the Indian Missionary St. Thomas, whoever he was, was famous as early as his time. Now, Jerome died in A. D. 420: consequently, the sect established in Malabar by St. Thomas could not have been that of Nestorius: yet Mr. G. appears to have overlooked this inconsistency. But, whatever may have been the particular time of their arrival in India, little doubt can remain that it was at an early period of Christianity, and that they were originally a colony from Syria. Johannes, *a bishop from India*, was present at the first General Council of Nice, in 325, and one of those who signed the acts of that memorable assembly. According to the popular belief, the Syriac Version of the Scriptures was in use in India before that period ‡; and Mr. Turner has clearly shewn, in his account of the Anglo-Saxons, that our King Alfred sent an ambassador to the Christian churches in India about the year 880. The name of Syrians retained by them; the Syrian and Chaldean idiom from which they take their Christian and family names; and, above all, the general use of the Syrian, or rather Chaldean, language, which is preserved to this day in all their religious functions, must fully prove their original connexion with Syria §.

* Tradition says, that the Indian Missionary St. Thomas—an Apostle, a Manichean, or an Armenian merchant—suffered martyrdom in the city of Maabar, or Milapoor, to which the Portuguese have given his name; where his tomb long remained an object of veneration, and where a grand and stately cathedral or church was erected to his memory.

† The word *Mar* is Syriac, and answers to the prefix *Don* in Spanish.

‡ i. e. Before their year 636; for they have not adopted the Christian era, but compute time from Alexander the Great.

§ See an account of the St. Thomè Christians on the Coast of Malabar, by Baron Von W. F. Wrede, in the 7th vol. of the 'Asiatic Researches.'

The first notices that we have of this ancient people, in recent times, are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin, on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian king—for the Syrian Christians had formerly regal power in Malay-ala: the name or title of their last king was Beliarthe; and he dying without issue, the dominion devolved on the king of Cochin and Diamper.

“When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. ‘These churches,’ said the Portuguese, ‘belong to the Pope?’ ‘Who is the Pope?’ said the natives: ‘we never heard of him.’ The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for 1300 years past they had enjoyed a succession of bishops appointed by the Patriarch of Antioch. ‘We,’ said they, ‘are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians.’

“When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time that there was a place called the Inquisition; and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian bishop, Mar Joseph, and sent him prisoner to Lisbon, and then convened a synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish Archbishop Menezes presided. At this compulsory synod, 150 of the Syrian clergy appeared. They were accused of the following practices and opinions: ‘That they had married wives; that they owned but two sacraments, Baptism and the Lord’s Supper; that they neither invoked saints, nor worshipped images, nor believed in purgatory; and that they had no other orders or names of dignity in the church, than priest and deacon.’ These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed, that all the Syrian books on ecclesiastical subjects, that could be found, should be burned; ‘in order,’ said the Inquisitors, ‘that no pretended apostolical monuments may remain.’

"The churches on the sea-coast were thus compelled to acknowledge the supremacy of the Pope: but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them: Menezes purged their liturgy of its errors: and they retain their Syriac language and have a Syriac college unto this day. These are called the Syro-Roman Churches, and are principally situated on the sea-coast.

"The churches in the interior would not yield to Rome. After a shew of submission for a little while, they proclaimed eternal war against the Inquisition; they hid their books, fled to the mountains, and sought the protection of their native princes, who had always been proud of their alliance *."

Before Drs. Kerr and Buchanan visited these churches, in 1806, the best information that we had respecting them was contained in Dr. Geddes's "Church History of Malabar," and in the "*Histoire du Christianisme des Indes*," of M. la Croze, the celebrated librarian to the king of Prussia. The object of this work, which was first published at the Hague in 12mo. 1724, and republished in 2 vols. 12mo. 1758, was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the East; and to hold up to merited indignation the bigoted and unworthy conduct of the Roman Catholic Church, in the persecutions set on foot, and long carried on, against the primitive Christians on the coast of Malabar.

See, in the Proceedings of the Church Missionary Society for 1818-1819, pp. 317, &c., an "Abstract of a brief History of the Syrians in Malabar, preserved among themselves as their genuine history." And in that Society's Proceedings of the following year, pp. 333, &c., will be found recorded an excellent Address of Lieutenant-Colonel Monro, Resident at the Court of Travancore, to the Government of Fort St. George, on the state of Christianity in that residency, dated 30th March, 1818.

DOCTRINES.

"The doctrines of the Syrian Christians are few in number, but pure, as far as I could learn, and agree in essential points with those of the Church of England: so that, although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

* Buchanan's "Christian Researches in India," pp. 105—108.

"The following are the chief doctrines of this ancient church.

"1. They hold the doctrine of a vicarious Atonement for the sins of men, by the blood and merits of Christ; and of the justification of the soul before God 'by faith alone' in that atonement.

"2. They maintain the Regeneration, or new birth of the soul to righteousness, by the influence of the Spirit of God.

"3. In regard to the Trinity, the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to Colonel Macaulay, the English Resident of Travancore, the Metropolitan states it to be as follows :

" 'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three, and three in one. The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other; in majesty, honour, might, and power, co-equal; Unity in Trinity, and Trinity in Unity.' He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chalcedonians; and concludes, 'That in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man.'

"In every church, and in many of the private houses, there are manuscripts in the Syriac language: and I have been successful in procuring some old and valuable copies of the Scriptures and others books, written in different ages and in different characters *."

Dr. Kerr remarks, that "they admit no images within their churches, but a figure of the Virgin Mary, with the Child Jesus in her arms, which is considered merely as an ornament, and not a subject of idolatrous worship;" and agrees with Dr. Buchanan in the opinion that they are not now Nestorians, though they had formerly bishops of that communion. Nor does it appear that they are now Eutychians, or Jacobite Monophysites; for though they have latterly been denominated *Jacobitæ*, or Jacobites, they are so called, "according to their books, from (*Jacobus*) James the Apostle, whose liturgy, as adopted by the Church of Antioch, they have all along used;" and the few priests who held the dis-

* Dr. Buchanan, *ut supra*, pp. 121—125

tinguishing dogma of the Eutychians, when Dr. Buchanan visited their churches, "seemed to explain it away in words, for they spoke of Christ's human nature like Protestants."

WORSHIP, RITES, AND CEREMONIES.

According to Dr. Kerr, "the service in their church is performed very nearly after the manner of the Church of England."—"I attended divine service," says Dr. Buchanan, "on the Sunday. Their liturgy is that which was formerly used in the churches of the patriarch of Antioch. During the prayers, there were intervals of silence: the priests praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the churches: it grows in the woods around them, and contributes much, they say, to health, and to the warmth and comfort of the church during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much. The priest (or bishop, if he be present) comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now. Many of the old men lamented the decay of piety and religious knowledge, and spoke with pleasure of the record of ancient times.—They have some ceremonies nearly allied to those of the Greek Church. Here, as in all churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians, (for every copy was transcribed with the pen), it is highly probable, that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their liturgy, there would have been, in the revolution of ages, no vestige of Christianity left among them *."

* The Syriac is the learned language, and the language of the church; but the clergy generally expound the Scriptures to the people in the vernacular tongue, which is the Malayalam or Malabar.

* Dr. Buchanan, pp. 119, 120.

CHURCH GOVERNMENT, &c.

This church agrees with all other churches of ancient date in exhibiting the Episcopal form of government; and the discovery of a church in the East which appears never to have acknowledged the usurped prerogatives either of the Pope of Rome, or of the Patriarch of Constantinople, is doubtless a strong argument for Episcopacy. Her clergy maintain that theirs has "existed a pure church of Christ from the earliest ages; that if there was such a thing in the world as ordination by the laying on of hands in succession from the Apostles, it is probable that they possess it; and that there was no record of history or tradition to impeach their claim."

They acknowledge the Patriarch of Antioch, from whence they have usually received their bishop, who takes the title of "Metropolitan of Malabar," and resides at Cande-nad. Their clergy, who are called *Cassanars*, wear their beard, and are habited "in white loose vestments, with a cape of red silk hanging down behind."

Colonel Mouro, the late Resident at Travancore, who, in addition to the estimable qualities of an officer and a gentleman, seems to possess the inestimable character of a Christian, has crowned his unwearyed endeavours for the benefit of the members of this church, whom he found in a low state of ignorance and depression, by erecting a college for their priests and laymen, at Cotym, in Travancore, where he has established a printing-press, and made an endowment for the support of a certain number of teachers and students.

NUMBERS, CHARACTER, &c.

According to Dr. Buchanan, they have fifty-five churches in Malayala; and their number is supposed to amount to 70,000 or 80,000. "The character of these people," says Dr. Kerr, "is marked by a striking superiority over the heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties, and abide by the decision of their priests and metropolitan in all cases, whether in spiritual or temporal affairs. They are respected very highly by the Nairs; and the Rajahs of Travancore and Cochin admit them to rank next to the Nairs. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be of use to them. To unite them to

the Church of England would, in my opinion, be a most noble work; and it is most devoutly to be wished, that those who have been driven into the Roman pale might be recalled to their ancient church;—a measure which it would not be difficult to accomplish, as the country governments would be likely to second any efforts to that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans: and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland*.”

MISCELLANEOUS REMARKS.

By their long and energetic defence of pure doctrine against anti-Christian error, the Syrian Christians of Malay-ala are entitled to the gratitude and thanks of the rest of the Christian world. They have preserved to this day the language in which our blessed Lord preached to men the glad tidings of salvation; and they have preserved the MSS. of the Holy Scriptures incorrupt: so that their doctrine, their language, and their very existence, all add something to the evidence of the truth of Christianity.

But I cannot better conclude the account of this interesting society of Christians than in the words of the learned and excellent Bishop of St. Davids, who, in his able sermon before the Society for propagating the Gospel in Foreign Parts, in 1808, thus concludes his brief sketch of this church:—

“There are several important views, which result from this report of the Syrian Church:

“1. Its connection with the evidences of Christianity:

“2. Its relation to our own form of church government: and,

“3. Its suitableness to forward the means of enlarging Christ's kingdom on earth, by the propagation of the Gospel.

“To the evidences of Christianity it forms a powerful accession. A large body of Native Christians settled in India for fifteen or sixteen centuries, neither addicted to the Greek Church, nor to the Church of Rome, yet acknowledging episcopal authority—unconnected with any European establishment, and unsupported by their contributions—must, in all probability, have been a very early branch of the primitive church; and, as such, affords ample auxiliar testimony, both

* Buchanan's Researches,” pp. 146, 147.

to the truth of Christianity, and to the apostolical origin of that form of church government established in this country.

"As a community of native Christians so long established in India, the Syrian Church appears to afford many encouraging inducements to the unconverted natives to embrace Christianity, when offered to them by a Syrian preacher. In the mouth of a Syrian missionary, Christianity is not an exotic brought from unknown countries. It is not introduced by strangers to their language and manners. Its antiquity in Malayala may convince the natives of other parts of India, that it is not the offspring of to-day or yesterday; nor imported by the right of conquest; nor encouraged for any selfish ends of civil government. Their ancient manuscript records of our religion have a strong tendency to promote belief in the authenticity of God's written word *."

* "Propaganda," &c. p. 125.

CHURCH OF ROME.

CHURCH OF ROME, AND ROMAN CATHOLICS.

NAMES.

By the Church of Rome, as distinguished from Christian churches of other denominations and communions, is meant that great body of Christians who, united to the Bishop and See of Rome, "profess to ground their faith upon the authority of their church, as on a rule of faith sure and unerring."

Popery, Papal Superstition, Papists, and Romanists, are among the various appellations that have been given, in different ages, to this society and its members, who view them as terms of reproach, and as meant to deprive their church of the exclusive enjoyment of the name of *Catholic*, in which they glory. Catholics, or Roman Catholic Christians, is the only name by which they designate themselves; but the members of other communions cannot recognise them by the name of Catholics, to which they are by no means entitled, and *Roman Catholics* is now that by which they are designated amongst us in law and parliament.

RISE, PROGRESS, AND HISTORY.

In the ideas of a Roman Catholic, it must be obviously out of the question to give any account of the rise and progress of his church different from that of the Christian religion in general. The Apostles of Jesus Christ he considers as its founders, or rather as the ministers employed by its Divine Founder, Jesus Christ. Its origin, he tells us, is written in the New Testament, and its progress stands recorded in the annals of the church. St. Peter, he adds, was the first bishop of Rome, and the popes are his immediate successors.

That the Church of Rome is apostolical, and was for some centuries a pure as well as a true church, we readily admit; but that St. Peter was her first bishop is not so evident; and that she is the *mother and mistress* of all churches *, or that she was at any time the only true church, we positively deny. She claims the honour of great exertions in extending the knowledge of Christianity throughout the world, and ranks almost all the nations of Europe in the list of her converts †. The honour of such exertions cannot be denied her; and, indeed, to have been less zealous in the cause would have been inconsistent with her doctrine, that there is no salvation (“*nemo salvus esse potest*”) out of her pale. At the same time, it must not be granted without some limitations as to her motives, her objects, and her mode. As she herself became less pure, her motives plainly partook of her impurity; her objects of conversion were often, not heathens or infidels, but Christians; and her mode too often savoured more of Mohammedanism than Christianity: as in the case of the Livonians, in the twelfth century, against whom Urban the Third declared a crusade, and compelled them to receive baptism, and so come into the church. The quantum of honour connected with such conversions will not weigh heavy in the minds of most readers of the present day. But such as it is, and whatever shall be allowed to the invention, the whole may be said to belong to this church—though it was not encouraged by some of Urban’s predecessors, with the remark of one of whom, Gregory the Great, I dismiss it for the present: “*Nova et inaudita prædicatio, quæ baculo adigit fidem.*”

In this way, and by other ways more or less honourable, the Church of Rome was established, during the middle ages, throughout the whole of the western world, with the exception

* See above p. 166, note.—“The Church of Jerusalem is unquestionably the *mother church*, which the Church of Rome is *not*. The Church of Jerusalem was unquestionably founded by St. Peter, which the Church of Rome was *not*. In the Church of Jerusalem, and not in the Church of Rome, was fulfilled the prophecy of our Saviour, that the church should be founded on St. Peter, as a rock. It is through the Church of Jerusalem, which was the *mother* of all churches, and not through the Church of Rome, that Christian churches in general partake of the prophecy of our Saviour.”—Bishop Marsh’s “*Comparative View of the Churches of England and Rome;*” 8vo. 1816. p. 213.

† See her claim to the honour of enrolling this country in the number of her converts to Christianity, ably repelled and refuted by the present learned Bishop of St. David’s, in his “*Tracts on the Origin and Independence of the Ancient British Church, on the Supremacy of the Pope,*” &c. 8vo. 1815. Bishop Cowper, of Galloway, also wrote a treatise on purpose to prove the antiquity of the Church of Scotland, and that she did not receive Christianity from Rome.

of that part of Spain which was in the possession of the Moors*.

Some of the peculiar doctrines of this church had made their appearance before the establishment of the Papal power, which is generally dated in 606, when Pope Boniface the Third assumed the title of Universal Bishop; though some fix it in 756, when Pepin, king of France, invested Pope Stephen the Second with the temporal dominion of Rome and the neighbouring territories, upon the ceasing of the exarchate of Ravenna. I have said the *establishment*, and not the *rise*, of the Papal power; for these were only the progressive steps in the advancement of that dominion which began with the establishment of the Christian religion under Constantine the Great. Rome had so long been the seat of empire and the mistress of the world; that it was an easy matter for its bishops to gain an ascendancy, and to conceive themselves entitled to superior respect. From these humble beginnings they advanced with such an adventurous and well-directed ambition, that they established a spiritual dominion over the minds and consciences of men, to which all Europe submitted with implicit obedience; till at length their formidable power was weakened, and their horns shortened, by the Reformation, for which we heartily bless God, but which they loudly condemn.

This power shewed itself first in ambition; then in contention; next in imposition: and after these symptoms it broke out, like a sore plague, in open persecution: and appears to have long triumphed in doing what God hath not enjoined, and in abstaining from what he hath not forbidden. Its establishment and long uninterrupted continuance may justly be considered as among the most extraordinary circumstances in the history of mankind. To the Roman Catholic, this is indeed the great evidence of the truth of his religion; the perpetual miracle, which proves a constant extension of the Divine favour to that church, against which they believe "the gates of hell shall not prevail." Others, who consider that this phenomenon may be accounted for from second causes, will perhaps be inclined to attribute it to the ductility and habi-

* "It is too, too apparent, that your Church (viz. the Roman) hath got, and still maintains, her authority over men's consciences, by counterfeiting false miracles, forging false stories, by obtruding on the world suppositions writings, by corrupting the monuments of former times and defacing out of them all which any way makes against you, by wars, by persecutions, by treasons, by rebellions; in short, by all manner of carnal weapons, whether violent or fraudulent."—*Chillingworth's "Religion of Protestants,"* chap. vi. sect. 66.

tual subservience of the human mind, which, when awed by superstition, and subdued by hereditary prejudices, can not only assent to the most incredible propositions, but can act, in consequence of these convictions, with as much energy and perseverance as if they were the clearest deductions of enlightened reason, or the most evident dictates of religious truth.

But my prescribed limits will not permit me to give a regular detail, or even a brief sketch, of the history of this church, through its several periods, to the present day. The reader may, however, form some faint idea of its various aspects, from the following short notice of the Councils which she receives as General, and to whose decrees, in matters of faith and morals, she affixes the seal of infallibility; thereby exalting them to that honour which belongs only to the word of God.

In speaking of each Council, I shall only mention, the place where it was held; the motive or object for calling it; the time when it assembled; its leading decisions; the number of bishops convened; and the pope who, either in person or by his legates, presided in it: for the reader must know, that, among the high and lofty powers with which this spiritual monarch is entrusted, is that of calling, and presiding in, all general councils.

Those Councils are seventeen in number: and before I proceed to specify them severally, I wish it to be clearly understood, that what is here said respecting them is not my account, but is expressed nearly in the words of a learned priest of this church: from whom I shall take leave occasionally to signify my dissent, that the reader may not be led into error; as I shall likewise venture to do from his learned and excellent brother, to whose obliging communications the reader is indebted for much of the substance of this article.

1. The first General Council was held at Nice, a city in Bithynia, from whence it takes its name, in the year 325. The errors lately broached by Arius, who denied the Divinity of Jesus Christ, occasioned the assembling of this council, which sat about two months. The blasphemies of Arius, who was himself present, were canvassed for several days. He, and his followers, fearing the indignation of the council, used a great deal of dissimulation in admitting the Catholic terms. The fathers, to exclude all their subtleties, declared the Son *consubstantial* to the Father, which they inserted in the profession of their faith, called the Nicene Creed; to which all subscribed, except a small number of Arians. The prelates, to

the number of 318, who composed this council, were the most illustrious, at the time, in the church; among whom were many glorious confessors of the faith. St. Sylvester, then pope, who could not come in person, by reason of his great age, presided in it by his legates, Osius, bishop of Cordova in Spain, and Vito (or Victor) and Vincent, two Roman priests*.

2. The second General Council was the first held at Constantinople, in the year 381. In it, the Macedonian heretics, who denied the Divinity of the Holy Ghost, were condemned. The fathers in this council confirmed the decrees of that of Nice regarding faith, by adopting its creed, to which they made some additions, explanatory of the Catholic doctrine concerning the Divinity of the Holy Ghost. Only the prelates of the Eastern empire, to the number of 150, assisted at this council, in which Nectarius, bishop of Constantinople, presided; and we find no mention of legates of Pope Damasus in it: so that it was general, not in the celebration, but by the acceptance of the universal church.

3. The third General Council was held at Ephesus, in the year 431. There was 200 bishops assembled in this council, who, after citing Nestorius, and his refusing to appear, though in the city, proceeded to the condemnation of his errors, or rather confirmed the sentence already pronounced against him, in a synod held at Rome the preceding year, by Pope Celestine I. This sentence was notified to the council by a letter from St. Celestine to St. Cyril, patriarch of Alexandria, who presided at Ephesus, in the name of the pope, being joined by him in the commission given to his three legates, Arcadius and Projectus, bishops, and Philip, a priest.

4. The fourth General Council was held at Chalcedon, in Bythinia, in the year 451. It was composed of 600, or, according to some authors, of 630, bishops. In it, the Catholic faith concerning the mystery of the Incarnation was established against the errors of Eutyches, who affirmed that there was but one nature in Christ. St. Leo, then pope, presided in this council by his legates, Paschasius, bishop of Lilybæum, Lucentius, bishop of Ascoli, and Boniface, priest of Rome.

5. The fifth General Council, being the second of Constantinople, was held in the year 553. This, like the first of Constantinople, was composed solely of the prelates of the

* Here I beg leave to observe, that Osius was president, not by election of the pope or of the assembly, but by designation of the emperor, for his singular piety and learning.

Eastern church, to the number of 165; and is, consequently, only a general council in as far as it was afterwards accepted by the Western church, and confirmed by Pope Vigilius. The principal transaction of this council was the condemnation of the "Three Chapters;" by which are meant the writings of Theodore of Mopsuestia, those of Theodoret of Cyr against St. Cyril, and the Epistle of Ibas to Maris the Persian.

6. The sixth General Council was likewise held in Constantinople, in the year 680, and is called the third of that city. According to Theophanes and Cedrenus, there were 289, but according to Photius only 170, bishops assembled in this council; and in the acts there are only 166 subscriptions to be found. This council renewed the condemnation of the Monothelite heresy, with its authors and abettors, that had been pronounced against them, in a council held at Rome, under Pope Agatho, the preceding year. The error of the Monothelites consisted, as their name (*μονοθεληται*) imports, in allowing only *one will* in Christ. Pope Agatho sent, as his legates to this council, Theodore and George, priests, and John, a deacon, who presided there in his name.

7. The seventh General Council was called to compose the disputes which divided the church at that time in relation to *holy images*. It was opened on the 1st of August, in the church of the Apostles, at Constantinople, in 786. But the assembly being disturbed by the violences of the Iconoclasts, and desired by the Empress Irene to break up and withdraw for the present, the council met again the year following at Nice; whence it is called the *Second of Nice*. This council consisted of 350 bishops, besides many abbots, and other holy priests and confessors, who declared, that the sense of the Church, in relation to the matter in debate, was, to allow a *relative* honour to be given to holy pictures and images. Pope Adrian I. presided in this council by his legates, Peter, archpriest of the Roman Church, and Peter, priest and abbot of St. Sabas in Rome*.

8. The eighth General Council was held at Constantinople, in the year 869. The principal business transacted in this council was the condemnation and deposition of Photius, who, upon the expulsion of St. Ignatius, had been intruded into the see of Constantinople; and the restoration of St. Ignatius to his see, which Photius had so unjustly usurped. There

* Others maintain that Tharrasius, patriarch of Constantinople, presided in this council. See "Popery confuted by Papists," p. 153; Dean Comber's Account of this Council, published in 1688; and Bishop Bull's "Corruptions of the Church of Rome," 12mo. pp. 54—56.

were 102 bishops assembled in this council; and Donatus and Stephen, bishops, and Marinus, a deacon, presided in it in the name of Adrian II., then pope.

9. The ninth General Council, being the first Lateran, was held at Rome, in the Lateran Basilic, from whence it takes its name, in the year 1123*. It was composed of 300 bishops; who, after mature deliberation, decreed, that investiture to ecclesiastical dignities was the exclusive right of the church; that the practice, so prevalent at that time, of secular princes giving such investitures, was an innovation and usurpation of a right to which they could shew no just claim or title. Pope Calixtus II. presided in person in this council.

10. The tenth General Council was held, like the foregoing, in the Lateran Basilic, in the year 1139. It was composed of nearly 1000 bishops; and Pope Innocent II. presided in it in person. One great object of this council was to restore peace to the church, which had been for some years unhappily disturbed by schism. The fathers, therefore, after a full investigation of the matter, first declared Innocent to have been duly elected, and that he was consequently the lawful pope; and then pronounced sentence of deposition against Cardinal Peter, the son of Leo, who had been elected pope by a faction, and assumed the name of Anacletus. This council likewise condemned the errors of Peter de Bruys, and Arnold of Brescia.

11. The eleventh General Council was the third held in the Lateran Basilic, in the year 1179. "The errors and impieties of the Waldenses and Albigenses were here condemned, by an assemblage of 302 bishops, with Pope Alexander III. at their head†." Several canons were also framed in it, to check the growth of simony and usury.

12. The twelfth General Council, or the fourth of Lateran, was composed of 412 bishops, and Pope Innocent III. presided in it. The objects proposed in the celebration of this council, were, the recovery of the Holy Land; the restoration of discipline; and the condemnation of the errors of the

* The Lateran is the great cathedral church of St. John (Lateranus), built upon Mount Caelius, one of the seven hills of ancient Rome. The fifth and last of the councils called Lateran, met here in 1512, and rose in 1517.

Basilica, as applied to churches, rather means a distinction in size and magnificence than any pre-eminence with respect to institution. In Rome there are seven so denominated, all of which, however, have canons and peculiar privileges.

† See the article "WALDENSES," below.

Abbot Joachim, of Armaricus, and of the Albigenses. It was held in the year 1216; and in it the celebrated canon, commanding annual confession and communion, was framed.

13. The thirteenth General Council, or the first of Lyons, was held in the year 1245, to adjust the differences between the Pope and the Emperor Frederick II.; to promote the war against the Turks; and to restore ecclesiastical discipline. It was composed of 140 bishops, with Pope Innocent IV. at their head.

14. The fourteenth General Council, or the second of Lyons, was held by Pope Gregory X., in the year 1274. It consisted of 560 bishops, and near 1000 of the inferior clergy. The great object of this council was to extinguish the Greek schism; and this was happily effected. But such was the inconstancy of the Greeks, that their re-union with the Catholic Church was but of short duration. This council framed also several useful canons, calculated to promote purity of manners and the good of religion.

15. The fifteenth General Council was celebrated at Vienne, in Gaul, in the year 1311. Pope Clement V. presided in it; and 300 bishops were present. This council was convoked to suppress the order of the Knights Templars; to condemn the Fraticelli, Beguards, and other heretics; to correct abuses in discipline; and to procure assistance for the Christians in Palestine.

16. The sixteenth General Council was held at Florence, by Eugenius IV.; and was composed of 141 bishops, the patriarchs of Constantinople, and the legates of the patriarchs of Alexandria, Antioch, and Jerusalem. It was opened at Ferrara in 1438, and sixteen sessions were held in that city. Next year, the council being transferred to Florence on account of the plague, the Greeks renounced their schism, and were received into the bosom of the church. After their departure, the Armenians abjured their heresy, and subscribed a decree of union. This council lasted three years, and was concluded at Rome in 1442.

17. The seventeenth General Council was held at Trent. It was convoked and opened under the pontificate of Paul III., in December 1545; it was continued under Julius III.; and after sitting, with some interruption, during eighteen years, it was brought to a close in 1563, under the pontificate of Pius IV. "In this council, which was composed of 196 bishops, the pastors of the church, assembled from the different quarters of the Christian world, concurred unanimously in condemning the novelties broached by Luther and Calvin;

they explained the Catholic doctrine with the greatest perspicuity, and defined the articles of faith with the utmost precision. Many wholesome regulations were also framed for the reformation of manners, and the restoration of discipline *."

Thus the Church of Rome, soon after the Reformation, reformed a little in some points of decorum, but not of doctrine; for this last Council, which was far from being general, was so managed by the popes, and so fully confirmed their corruptions, that it was unanimously rejected by all those who maintained the necessity of a reformation. And to strengthen their party, propagate their errors, and gain converts, the Pope, by a Bull dated 1540, erected the new order of Jesuits, who, with these ends in view, disposed themselves into every nation, and acted with amazing industry and zeal; insomuch that no difficulty occurred which they could not surmount, no danger so imminent which they have not undergone, nor any crimes so shocking which they have not perpetrated, to serve the cause. And that they might be able to defend their errors by the authority of antiquity, and to prevent, if possible, the effect of the books which had been published by Wickliffe, Luther, and other Protestants, the Council of Trent appointed catalogues to be made of such writings as should be published contrary to its own canons and decrees, declaring that the offenders should be severely punished by the Inquisition. The first *Index Expurgatorius*, or Catalogue, was published by Pius IV., with certain rules, to which others were added by Sixtus Quintus, and Clement VIII. † Their design was to smother the truth, by censuring all sorts of men, and all kinds of books; by adding to, or taking from them, or otherwise changing or altering them at pleasure. Thus the Decretal Epistles were counterfeited to prop the Pope's spiritual power, and Constantine's donation to support his temporal. But, unluckily for them and their

* On the subject of the General Councils, the members of this church refer us to L'Abbe, Baronius, Nit. Alexander, Berti, Fleury, &c. Father Sarpi's "History of the Council of Trent" they condemn, and refer for a confutation of it to Cardinal Pallavicini's History of the same Council, "composed from the original acts, kept in the Vatican library, and communicated to him, by order of Pope Alexander the Sixth." On the other hand, that the Council of Trent was far from general, see Bishop Jewel's "Defence of his Apology," Jurien's "Council of Trent," Bishop Stillingfleet's "Council of Trent Examined and Disproved by Catholic Tradition," Geddes (of Sarum)'s "Council of Trent: no free Assembly," and the "Christian Observer," for 1810, p. 284.

† See Jenkins's "Histor. Examination of the Authenticity of Councils," and Peck's "Catalogue of Writers in King James's Time," No. 207, p. 5.

cause, which must no doubt be bad to require such means of support, as these Indexes grow and multiply, they vary; so that what the Inquisitor of one place tolerates, the Inquisitor of another place condemns. Hence all the editions they print of the Fathers, the Councils, &c. are altered and mutilated just as they please; and the later editions are found to be more corrupted than the former *. And further, in order to suppress those who separated from the Roman communion and renounced the papal authority, the popes engaged the house of Austria and other princes in wars, invasions, assassinations, and massacres, for above a century, in Germany; stirred up the civil wars in France; the long wars between Spain and the United Provinces, &c. But all to no purpose; for, instead of recovering their lost sheep, or of extending the pale of their church since the era of the Reformation, they are obliged to admit that they have not lost in point of numbers, and they maintain, that, in lieu of the fair portion cut off from their church by the Reformers and Reformed, "millions have received her faith in the East and West Indies, on the coast of Africa, and in America South and North."

Bishop Burnet's "Travels" will afford much information on the state of this church in his time; Dr. John Moor's "View of Society and Manners in Italy," will furnish the reader with a tolerable knowledge of its state at the close of the last century; and, for its general history, see Dupin's and Mosheim's *Eccles. Histories*, Dr. Jortin's "Remarks on *Eccles. History*," together with Milner's "History of the Church of Christ."

DISTINGUISHING TENETS.

The Church of Rome has all along received the Apostles', the Nicene, and the Athanasian Creeds: yet her faith has frequently changed, notwithstanding the strong assertions of her members to the contrary; nor was it ever fixed by any public authoritative symbol, until the Council of Trent, when the following, which contains the substance of the decrees and canons of that famous council, and is styled the "Creed of Pope Pius IV.," became the accredited and legitimate standard of her faith.

It is introduced with the Nicene Creed, and is expressed in these terms:—

"I, N. N., with a firm faith believe and profess all and every article contained in the symbol of faith which the holy Roman Church maketh use of—viz. I believe in one God, the

* See James's "Corruptions of the Fathers."

Father Almighty, Maker of heaven and earth, of all things visible and invisible : and in one Lord Jesus Christ, the only begotten Son of God, and born (*ex Patre natum*) of the Father before all ages ; God of God, Light of Light, true God of the true God ; begotten, not made ; consubstantial to the Father ; by whom all things were made : who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man : was crucified also for us under Pontius Pilate ; suffered, and was buried : and the third day he rose again, according to the Scriptures, and ascended into heaven ; sits at the right hand of the Father ; and is to come again with glory, to judge the living and the dead ; of whose kingdom there shall be no end : And in the Holy Ghost, the Lord and Giver of life ; who proceeds from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spoke by the Prophets. And I believe one holy Catholic and Apostolic Church ; I confess one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. Amen."——

" 13. I most stedfastly admit and embrace apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same church.

" 14. I also admit the holy Scriptures, according to *that sense* which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures : neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

" 15. I also profess that there are truly and properly seven Sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one,—viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony ; and that they confer grace ; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

" 16. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning *Original Sin* and *Justification*.

" 17. I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead : and in the most holy sacrament of the Eucharist,

there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls *transubstantiation*.

"18. I also confess, that under either kind *alone*, Christ whole and entire, and a true sacrament, is received.

"19. I constantly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful."——

"20. Likewise, that the Saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

"21. I most firmly assert, that the *images* of Christ, of the Mother of God ever virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

"22. I also affirm, that the power of *indulgences* was left by Christ in the church; and that the use of them is most wholesome to Christian people.

"23. I acknowledge the holy Catholic Apostolic Roman Church, for the mother and mistress of all churches*; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

"24. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected; and anathematized.

"I, the same N., promise, vow, and swear, through God's help, to hold and confess most constantly, to my last breath, this true Catholic faith, entire and inviolable, which at present I willingly profess and truly hold, and out of which none can be saved; and that I will take care, in as far as I can, that the same shall be held, taught, and professed by those who are under me, or of whom I shall have charge by my office. So help me God, and these Gospels of God. Amen†."

* See above, p. 268, note *.

† The University of Oxford, or the delegates of the University press, speaking of this Creed in the preface to the "*Sylloge Confessionum*," printed at Oxford in 1804, use these words, "Professio Tridentina, aperta certè et simplex, sine ulla tergiversatione ea exhibet dogmata, in quibus post

To this creed, "rightly understood," all Roman Catholics must assent, under pain of anathema, and by it make a profession of their faith. But whether, and how far, their own illustrations of it, which I now subjoin, and with all the fidelity in my power, shall tend to the right understanding of it, I leave the reader to judge for himself, after remarking, that, in order to his forming a right judgment, it will be requisite that he compare them, not only with the creed itself, but also with the decrees and canons of the Trent Council, on which it is founded, and which it requires all members of this church not only undoubtedly to "receive and profess," but also "to hold and confess most constantly," to their "*last breath*."

The first of the above articles which distinguishes this church from every other, and which is a very important one, is the 13th. By this article her members acknowledge *tradition* as a ground and rule of faith, and as containing the word of God equally with the Scriptures, which, as well as tradition, they receive on the authority of their church.

The traditions of the church have been preserved, they tell us, in the writings of the Fathers—of the Doctors of the church—of the Divines and Canonists of latter ages—in approved catechisms, rituals, books of worship, &c. And the consent of the Fathers and Doctors*, in any point of faith or morals, is considered by them "as an irrefragable proof of Divine tradition†."

14. According to the Roman Catholics, the word of God is two-fold, written and unwritten; in other words, is contained in Scripture and tradition. To them it is equally the word of God, whether recorded in the books of the Old Testament, sanctioned anew by Jesus Christ; committed to writing at different times in the books of the New Testament; or delivered by oral instruction, to each successive generation, by the Apostles at first, and afterwards by those to whom their powers were transmitted.

exhaustas fere cum Reformatribus controversias subsegit Ecclesia Romana."

* Some of the Fathers were also styled Doctors of the Church; and besides these, there are some scholastic divines to whom that honourable appellation has been given; viz. "St. Anselm, St. Thomas of Aquinas, and St. Bonaventure."

† Bellarmine defines Scripture and Tradition, by calling the former *Verbum Dei scriptum*, and the latter *Verbum Dei non scriptum*.

"No author," says Bishop Marab, "whether Romanist or Protestant, should write about Scripture and tradition, till he has studied the works of Bellarmine."—*Comparative View*, &c. (p. 154); a work which may be consulted on this subject with much profit, together with Archbishop Tillotson's "*Rule of Faith*," 8vo, 1688.

They receive the Apocryphal books into their canon of Scripture : and as they believe that none but the church could with certainty tell them what books she received from the Apostles, as containing the word of God ; so they believe none but the church can point out to them with certainty in what sense the same word of God was delivered to her by the Apostles, when a contest arises about the meaning of it ; and, to guard themselves against error, they profess in this Creed not to interpret it " otherwise than according to the unanimous consent of the holy Fathers *."

15. By a sacrament, the members of this church mean " an external sign or ceremony, instituted by Jesus Christ, to signify grace, and to convey it to the soul of the worthy receiver †." Their sacraments are all administered " with certain sacred rites or ceremonies, uniform and approved ;" and though they do not believe these to be essential to the sacraments, they maintain, that, when instituted and adopted by the church, they cannot without sin be despised, omitted, or changed, by any individual pastor, or any private authority whatever.

i. By *Baptism*, which is the first and most necessary of all their sacraments, they believe that the souls of men are cleansed from original sin, and from that of such personal sins as they may have previously committed. They believe it absolutely necessary for salvation, either actually, when it can be had, or in desire, when it cannot ; and, provided the due matter and form be used, and the administrator " has the proper intention ‡," they hold baptism to be valid, and, in all cases of necessity, lawful, by whomsoever it is administered §.

* The principal of those whom they rank among the Latin Fathers, are " Tertullian, St. Cyprian, St. Ambrose, St. Jerom, St. Augustin, St. Prosper, St. Fulgentius, St. Leo the Great, St. Gregory the Great, St. Bernard."

The principal Greek Fathers are " St. Clement, pope, St. Ignatius, St. Justin, St. Irenæus, St. Clement of Alexandria, Origen, St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Epiphanius, St. John Chrysostom, St. Dionysius the Areopagite, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret."

† On the sacraments in general, they refer to Conc. Trid. sess. 7 ; the Roman Catechism, part 2, de Sacram.; Tournely's *Prælec. Theol. de Sacram. in genere*; and Bishop Hay's " *Sincere Christian*," chap. 19.

‡ " On the part of the minister, a power of conferring the sacrament, and the intention of doing so, are essentially requisite." Strange ! that they should hang the validity of their sacraments on the intention of the administrators :—and yet, that such is the case even in regard to baptism, which they hold to be essentially necessary to salvation, see Godeau's " *Pastoral Instructions*," p. 48. They baptize by infusion ; pouring the water upon the head, and that three times, according to the Roman ritual, while the words of institution are pronounced.

§ Their doctrine of baptism may be seen fully detailed in Conc. Trid.

ii. By *Confirmation*, according to their belief, the baptized person receives the Holy Ghost, to confirm him in the faith of Christ; to enable him to profess it, amidst every difficulty; and to make him a perfect Christian.

They hold, that bishops only are the ordinary ministers of this sacrament; and that priests cannot administer it without a particular dispensation or faculty.

It is administered by imposition of hands, and anointing the forehead with chrism (a mixture of oil of olives and balm, solemnly blessed by a bishop) in the form of a cross, whilst the bishop, or administrator, pronounces the following words: "I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father," &c. It is not usually administered to any unless to those who have attained the use of reason, and have been previously instructed in the principles of their religion; and every one who approaches to receive it has a male or female sponsor, as the person may be man or woman, who contracts the same spiritual affinity and obligations as those in baptism*.

iii. *Holy Eucharist*.—In this church, the next sacrament in order, though the first in dignity, is the Eucharist, which her members hold to be the real body and blood of Jesus Christ, under the appearance of bread and wine, for the food and nourishment of the soul.

They understand the words of the institution of this sacrament, and of the promise of it (St. John, vi.), in the literal, and not in a figurative sense; implying, that in this sacrament are truly, really, and substantially contained, and not figura-

and the Roman Catechism, as above; Tournely Prælect. Theol. tom. x.; Fleury's Histor. Cat. lesson 39—42; and the Catholic Doctrine of Baptism, by N. Gilbert, Berwick, 1802.

I beg leave to remark under this head, that it has long been the practice of this church to baptize bells, and that a religious ceremony of this sort took place last year (1822) at Paris, when the Archbishop of that city officiated, and the Duke of Duras and the Duchess of Damas stood proxies for the sponsors of four bells, which sponsors were the King and Madame the Duchess of Angoulême!

I here congratulate myself that my duty as a historian does not oblige me to express my opinion of this religious ceremony and of those connected with it. I leave my readers to form their own opinions respecting it and them.

* In proof of their "sacrament of Confirmation," the Roman Catholics refer us to Acts viii. 14, &c.; xix. 6; 2 Cor. i. 21; and to the authorities from the Fathers that are quoted by Nat. Alex. in his Hist. Eccles. dissert. x. sec. 11. But here it is obvious to remark, that Confirmation does not answer to their own definition of a sacrament, that it must be "instituted by Jesus Christ," for it is at best merely an apostolical institution. The same remark will equally apply to several other of their sacraments, so-called.

tively or virtually, the body and blood, the soul and divinity of Jesus Christ. Their doctrine, however, they tell us, is, "that Christ is not present in the Eucharist in a visible, carnal manner. Nay, it is quite agreeable to the language of their divines, to say that his body in the Eucharist is there in a spiritual manner; whole and entire in all the host, and in the different parts of the host; as God is in space, and as some philosophers, not without reason, have taught the soul is in the body: so that the body of Christ is contained under the symbols, not as in a place or posture *."

Roman Catholics also believe, that, in the consecration of the Eucharist, the whole substance of the bread is changed into the body, and the whole substance of the wine into the blood, of Jesus Christ; it being always understood, that where the body is, or the blood, there Christ is whole and entire; and this is what they call transubstantiation.

By it, however, "they are far from admitting the blasphemous idea that the substances of the bread and wine go to constitute the body and blood of Christ, which already exist, and which are incapable of addition or alteration. All that the doctrine of transubstantiation implies, is, that by the consecration the substance of the bread and wine ceases to be under the external symbols; and that the body and blood of Christ become present under those same symbols."

Roman Catholics further believe, not only that the words of Christ had their effect as soon as pronounced by himself at his last supper, and have it in the same manner when used by his ministers, but also that Jesus Christ remains present under the sacramental symbols, so long as the appearances continue; and hence they hold that Christ in the Eucharist is the object of supreme adoration, since the Divinity is to be adored wherever it is †.

iv. *Penance, or Confession*, as it is sometimes called.—The members of this church believe that Jesus Christ has instituted a sacrament by means of which the faithful might obtain pardon of the sins into which they fall after baptism ‡; and

* Those who desire to see how their doctrine of the real presence is reconciled with the testimony of the senses and the received principles of philosophy, are referred to Tournely's treatise *De Eucharistia*, in his *Prælect. Theol. tom. xiii.*

† Following the order of this Creed, which does not appear to consolidate much of talent or of method in its composition, what further belongs to the sacrament of the holy Eucharist will be considered under the articles 17 and 18, below. The following, I humbly think, is the more natural order of its several articles: 23, 14, 13, 16, 15, 17, 18, 19, 22, 20, 21, 24.

‡ John xx. 22, 3; Matt. xviii. 18, and xvi. 19; Conc. Trid. sess. 14. ch. 1, 2.

they view it, not as the recollection of baptism, but a sacrament totally distinct. They believe, that when any one has fallen from the grace of justification, recourse to this sacrament reinstates him in the Divine favour, provided always that the conditions required by God are fulfilled.

On the part of the repenting sinner, "an unfeigned, exceeding great, and supernatural sorrow for all and every one of his by-past sins, is necessary, joined with a sincere determination never to return to them again, and of making full restitution and satisfaction to his injured and offended neighbour. Without these essential requisites of all true repentance, they constantly hold that neither in this sacrament, nor in any other way, can forgiveness of sins be obtained." Besides these dispositions, he is required to make a "full and sincere declaration of all his transgressions in kind and number, sins of thought as well as sins of action, in the tribunal of penance, to the minister of God." He is further required to be in a disposition of heart "to satisfy the Divine justice by works of penance; and must therefore submit to what the minister of God imposes upon him in that way, and, under pain of sin, put it in execution."

The minister of this sacrament must be a bishop, or a priest duly authorised—i.e. who, besides the power of orders, "has a spiritual jurisdiction over the persons who apply to him in this sacrament*." For, according to their principles, the sacrament of Penance is a judgment, in which the priest acts as judge; and when he pronounces the sentence of absolution, God only ratifies the sentence; when the penitent is duly disposed in the manner above described; in which case, he himself infuses his grace into the soul, to wash away from it the stains of guilt. If the priest is imposed upon by the penitent, or knowingly pronounces a sentence of absolution on one not disposed, the guilt of the sinner is increased by a new sin,—a sin of which, in the last case, the priest himself essentially partakes, whilst no part of his former guilt is, or can be, taken away. When priest and penitent faithfully comply with their duty, it is only the external action which the priest performs; in which sense only he is said by Roman Catholics to forgive sins: "God alone cleanses and purifies the soul."

* Hence every Roman Catholic priest is not a confessor. His orders only give him power to act in this character when, by competent authority, he acquires jurisdiction.—See Conc. Trid. sess. 14. ch. 7; Tournely *De Pœnitentia*, tom. xii. quæstio 10, art. 2, 3, &c.; or any of the Roman Catholic divines who treat of Penance or Confession.

The priest who confers this sacrament, is tied down, by every law divine and human, to an eternal secrecy as to what he hears in it. This obligation they call the *seal* of confession; and the fidelity with which this secret is kept by such a multitude of confessors, they consider as "a manifest interposition of Divine Providence in support of its own institution."

v. *Extreme Unction*.—Roman Catholics believe that Extreme Unction is a sacrament instituted by Jesus Christ to support Christians when they are dangerously sick. The effects of it are, according to them, that it purifies the soul from such sins, or such remains of sin, as may lurk in the soul after the other usual means of reconciliation and grace have been sought, or when circumstances made it impossible to have recourse to them;—that it fortifies the sick person against the temptations of the devil, then peculiarly vehement;—that it gives him courage, and enables him to support his pains with patience;—and, finally, that it restores the health of the body, when God sees this expedient. All these effects seem to them to be expressed in that text of St. James (v. 14) to which they refer in proof of this sacrament, and for their mode of conferring it.

The oil made use of on this occasion, as in the administration of baptism, and also the chrism of confirmation, is solemnly blessed by a bishop on Maunday Thursday in holy week, and must be oil of olives. This church indeed makes no use of any other species of oil in any of her unctions; and in this case the principal organs are anointed, and at each unction the priest prays that the sins which have been committed by means of that organ may be forgiven.

vi. *Holy Orders*.—The members of this church believe that by the sacrament of *Order* the powers of the priesthood are communicated, together with grace to execute them with due effect. These powers they believe to be of Divine institution; and they maintain that no one can have or receive them but by episcopal ordination; and those who have duly received them they consider as constituting an order of men in the church distinct from the laity, and holding their powers independently of them. They further believe them to be in their own nature separable, since they were in fact communicated, by Christ himself, at different times, to the Apostles; and they hold that the power of *order*, which is indelible, is different from that of *jurisdiction*,—i. e. of preaching, teaching, ruling the church, &c. According to them, there can be no lawful ministry without a lawful mission or jurisdiction; and

out of the communion of their church, "there is no lawful ministry, and therefore no legitimate society which can be denominated the Church of God, as every church consists of pastors teaching and people taught."

vii. *Matrimony*.—The doctrine of this church in regard to marriage is, that it is lawful and honourable in all "who are not prevented by any prior obligation from forming such an engagement; and that this contract has been in Christians elevated to the dignity of a sacrament; and that therefore, when worthily received, it confers grace upon the parties, by which their souls are sanctified, and by which they are enabled to bear the burdens and discharge the duties of the married state, in regard of each other, and of the children with whom they may be blessed."

Roman Catholics hold that marriage is essentially between one man and one woman; and that, if ratified and consummated, the bond of it cannot be dissolved by any human power, on any account whatever, not even on account of the adultery of one of the parties. They admit, however, of a separation of the parties from bed and board, on the above account; and of a temporary one for other causes, such as cruelty, &c.; it being, however, always understood, that during the life of either of the parties, the other, though the innocent, cannot enter into new engagements. They further claim for their church the power of establishing impediments to this sacred contract; which may either render marriage unlawful, or invalid, between persons in certain circumstances; and, in consequence of such an established impediment, they hold the marriage of religious persons, and of those in holy orders, entirely null: for, however highly they think of marriage, they still think the state of holy virginity preferable to it, and hence their doctrine of celibacy, vows, &c.

On the subject of the ceremonies used in the administration of the above sacraments, something further will be said below, under the head "*Worship, Rites, and Ceremonies*:" I therefore proceed next to consider their doctrine,

16. *Of Original Sin and Justification*.—Here they teach that the blessed Virgin was born free from the stain of original sin; and that one of the principal and most deplorable effects of this sin is that propensity to evil termed *concupiscence*. This, however, being wholly involuntary, is not sinful in itself, but, "when manfully resisted, rather a source of merit: yet from sin it arises, and too often leads to sin." They believe that sin is forgiven *gratis*, by Divine mercy, for the sake of Jesus Christ; that original sin is taken away entirely in

baptism, by grace; that in justification, all sin is really washed away, and the soul rendered truly just and holy before God; that they owe to the pure mercy of God the justice which is in them by the Holy Ghost; and that all the good works conducive to eternal salvation which they do, are so many gifts of the grace of God. They hold that children are justified by the sacrament of baptism; and with this gift they connect "a real sanctification and renovation of the interior man."

They divide actual sins into *mortal* and *venial*; and they believe that a temporal punishment is often due for their sins, after the sins themselves have been remitted by the sacrament of Penance, or confession. To redeem this debt, as well as to preserve the penitent from relapsing into his sins, the confessor imposes a suitable penance, such as fasting, prayers, alms, &c. which are termed *satisfactions*; or *works of penance**.

17. *Sacrifice of the Mass.*—According to the doctrine of this church, the Eucharist was instituted to be not only a sacrament, but also a sacrifice, and a propitiatory one; so that, besides being a sovereign act of religious worship, by which due honour, praise, and thanksgiving are given to the Supreme Being; her members hold that it is calculated to obtain such mercy and favour as they may stand in need of; and this not only in regard to those who partake of it by sacramental communion, or who offer it up, but also in regard of all the faithful, whether living or dead. If offered up for the saints in purgatory, it is available, we are told, either to mitigate their pains or to shorten the period of them.

They further believe that the Sacrifice of the Cross and the Sacrifice of the Mass are one and the same, and that Jesus Christ is the Victim of both and the High Priest of both.

Since the Mass is a sacrifice, it is a sovereign act of religious worship, which, say they, is due to God alone. So that by Masses in honour of the saints, they declare, that "what their church means is, to worship, by the sacrifice, the God of the saints; and in the course of the prayers which accompany it, to thank God for the victories of the saints; and to beg that, as we remember them on earth, they would intercede for us in heaven."

18. *Communicating in one kind only.*—In proof of this strange practice, the members of this church argue thus:

* "If any one say that the satisfactions whereby penitents redeem their sins by Jesus Christ, are no part of the worship of God, but only human traditions which obscure the doctrine of grace, the true worship of God, and the benefit of the death of Christ, let him be anathema."—*Council of Trent.*

“Jesus Christ, having once died and risen again, dieth no more; but a real separation of his blood from his body would produce this effect. Where his body is, there, then, his blood must also be, with his soul; and with these his divinity is indissolubly united.” They therefore hold that the words of the Gospel, “Drink ye all of this,” as far as a command is implied of receiving the cup, were addressed to the Apostles and their successors in the priestly office; when, in remembrance of Christ, they should consecrate the Eucharist.” They, however, profess to disclaim all disesteem of the cup, though, in conformity with the present discipline of their church, “a discipline established for very wise purposes,” they receive the host only.

19. *Purgatory*.—From the Roman Catholic doctrine of merits, of satisfactions, and of temporal punishments due to sin, that of Purgatory seems to follow as a consequence; for when men die after having committed sins, great or small, the guilt of which has been remitted by the proper means, while the debt of temporal punishment due to them has not been discharged by the application of the merits of Christ through works of penance or indulgences, “they must suffer the temporal punishment in the world to come, otherwise the Divine justice would remain unsatisfied.” They believe that such souls suffer pains inflicted by God, until they are fully expiated, and the debt discharged; and souls so circumstanced are said by them to be in purgatory. They further believe; that souls in this state of purgation are helped by the prayers and alms and other good works of the faithful upon earth, and especially by the sacrifice of the Mass offered up in their behalf. According to them, those souls, too, must pass through purgatory which leave the body infected with the stains of lesser or venial sins unrepented of. Such do not deserve hell, they say, and into heaven nothing defiled can enter.

20, 21. *Invocation of Saints and Angels: Images, Relics*.—i. The respect and honour which the members of this church pay to saints and angels is very different, they say, from that which they pay to God. The worship given to God they term *Latria* (Λατρεία), and the respect shewn to saints and angels *Dulia* (Δουλεία); and they remark, that the Council of Trent uses the term *adoration* to express the one, and *veneration* to express the other. They deny it to be any part of their faith that *dulia*, or what is meant by that word, is a religious act at all; or that the veneration paid to the saints should be expressed by any peculiar name. Nor does their faith, they add, determine, whether such veneration differs in

nature or degree from that respect which is paid to earthly dignity.

The dignity of "the mother of God" they judge to be of a supereminent kind; and the particular respect they pay to her is termed *Hyperdulia*; "without forgetting still that she is a mere creature." They do not admit that God is jealous of the honour shewn to saints and angels: nor do they find it more unreasonable "that we should desire the saints and angels to pray for us, than that we should ask the same favour of our brethren upon earth; or, than any earthly prince does, whose subjects petition for favour through his mother and friends *."

ii. *Images and Relics*.—They think it lawful to have and to retain images, and that due honour and veneration is to be given to them; "because the honour we render to images has such a reference to those whom they represent, that, by means of the images which we kiss, and before which we kneel, we adore Jesus Christ, and honour the saints whose images they are. Images," say they, "excite a remembrance of those whom they represent. Thus, when we see the figure of our Saviour crucified, our souls are affected, and we are moved to shew our gratitude, especially by the practice of the lessons which Jesus Christ inculcates from the cross †."

In the same manner they would have understood the respect which they pay to relics, "according to the word of God, and after the example of the primitive church. Nay," say they, "it has the sanction of nature itself. The affectionate wife, the loving child, the sincere friend, respect any thing belonging to their departed or absent husband, parent, or friend; not for any excellency residing in the things, but from their connection with a person justly honoured or loved ‡." &c.

* Here, as on many other points, I humbly think that the members of this church speak without book, and that it might be well if they could satisfactorily prove that any saint or angel had been commissioned from Heaven to assure them of all this, and to confirm them in this faith.

† As if to shade and conceal from view a strong and positive scriptural prohibition of this practice, the members of this church have unwarrantably suppressed the Second Commandment, and divided the Tenth into two, in order to make up the regular number. The Jews here join issue with other Christians in condemning this interpolation of the sacred text.

‡ Here they quote 2 Kings xiii. 20, 21. and Acts xix. 12; and refer to Ruinart "*Acta Martyrum*," St. August. de Civit. Dei; St. Jerom contra Vigilant; Council of Trent, sess. 25, &c. &c.

I must again be permitted to step out of my way here, and to express my opinion that the highest honour the members of this church could do

22. *Indulgences.*—When such penances, or such penitential works, as are mentioned above, are undergone in the spirit of mortification, this, we are told, is *satisfaction*. When the Church, regarding the fervour of the penitent, or some actions of piety which she prescribes to him, remits more or less of the temporal punishment which may be yet due to his sins, this is called an *indulgence*: or, according to others, an indulgence is only a releasing from the obligation of performing the penance enjoined by a minister of the church, or imposed by the canons. Indulgences are divided into *plenary* and *partial*. A plenary indulgence is a remission of the whole debt of temporal punishment due to sin: a partial indulgence is the remission of only a part of the same; and, according to the existing discipline of this church, the pope only can grant plenary indulgences, while bishops and other dignitaries may grant partial ones to their people. On this subject, however, nothing, properly speaking, we are told, is of faith, except that the power to grant them has been given to the church by Jesus Christ; and that the use of them is beneficial to Christians, and therefore to be retained. But a grand desideratum here is, I humbly think, an induction of particulars of the many and great benefits and blessings which have accrued or arisen from indulgences to the Christian world; for, as their continuance in the church is grounded on *their use and benefits*, these should doubtless have been evinced to the conviction of all opposers and gainsayers.

23. *The Church and the Pope.*—Roman Catholics sometimes speak of the church as divided into the *triumphant*, composed of the saints in heaven; the *suffering*, formed of the souls in purgatory; and of the *militant*, upon earth. The church militant, composed of members good and bad, but confined to those in communion with the see of Rome, is, according to them, One, Holy, Catholic, and Apostolical*. And to these four marks of the true church they add that

themselves, or confer on those whom they thus profess to honour by their devotion to relics, would be, to consign all those relics to the earth, where the saints themselves to whom they conceive they belonged now repose. This, most readers will agree with me, can be much more easily effected than to bury in oblivion all the wilful impositions, idle fooleries, &c. &c. to which those precious relics have given rise.

* “Our theologians labour to prove that the Roman Church is not only a true church, but the *only* true church; because, say they, she alone has the marks of the true church—*unity, holiness, universality, and apostolicity*. But here the *onus probandi* grows excessively heavy on their shoulders: and even the gigantic Bellarmine himself succumbs under the load.”—*Dr. Geddes*, in his *Life by Good*, p. 487, note.

of *Roman*, "thereby excluding all those sects who are separated from the communion of the see of Rome;" for from this church, they maintain, "it is the duty of all to receive their faith, as they would not be ranked among heathens." The particular see of Rome they hold to be "the mother and mistress of all churches," in which their religious tenets have ever been specially preserved. Of the pope they believe, that he is the successor of him for whom Christ prayed that his faith might not fail: that, besides being bishop of the particular Church of Rome, he is, as vicar of Jesus Christ, the head of the Universal Church on earth*, the successor of St. Peter, the prince of the Apostles, &c. That the pope, however, is infallible, even in matters of faith, without the concurrence of the other bishops, is no part, they say, of the Roman Catholic creed†. "Much less does their religion teach that the pope has, or ought to have, any civil jurisdiction, power, or authority, directly or indirectly, over any foreign kingdom, nation, or state, whatsoever; or that he can acquit subjects of their obligations of allegiance. The obedience which Roman Catholics profess to the pope is purely spiritual, and in spiritual matters only‡."

24. By acknowledging that they receive all the other things defined by the sacred Canons and General Councils, is meant chiefly all things regarding faith and morals, but not all things regarding *discipline*; for though this last council is universally received in all Roman Catholic countries, as far as it confines itself to the decision of speculative points, and proposes them as articles of belief, some of its decrees of discipline are rejected; as where it decides that the manor or land on which a duel is fought with the connivance of the owner, should be confiscated, and applied to pious uses; and

* On the other hand, there are those who not only deny the universality of this church, but even do not scruple wholly to unchurch it, thereby leaving his Holiness at the head of *no* church. Thus, "Apud pontificios non ecclesia Christiana est, nam ubi ecclesia ibi adoratur Dominus, et legitur verbum; aliter apud illos. Ibi adorantur ipsi loco domini, et verbum inhibetur legi a populo, ac dictamen Papæ ponitur ei æquale, imo supra id."—*B. Swedenborg* "De Nova Hierosol," p. 9.

† But that the pope and a general council together are absolutely *infallible*, when they make decrees on faith and morals, is a dogma of this church, and is maintained by Bellarmine, who says, "Pontificem cum generali concilio *non posse errare*, in condendis *fidei* decretis, vel generalibus præceptis *morum*." "De Pontifice Romano," lib. iv. cap. 2.

‡ So say all Roman Catholics who are British subjects, and I verily believe that in this they are sincere; but I much question whether that unanimity throughout the whole extent of this church, of which her members are so apt to boast, can be extended to those points, or whether his Holiness himself would feel disposed to subscribe to them.

the Church of France, in particular, has never, I believe, given to its discipline the sanction of her acceptance and submission.

After all, to receive, to believe, and to swear to all that is contained in this article, must require a weak credulity, a strong faith, a pliant conscience, and such an assemblage of conflicting qualities as are necessary to enable a man to avow inconsistencies, to swallow contradictions, and to admit that infallibility can declare to be *false* what infallibility has declared to be *true*; for we have not only popes against popes, canons against canons, and general councils against general councils, but even the same general council, at times, inconsistent with itself. For example: When the "holy Council of Trent" declared, at the 21st session, that the "whole and entire Christ" (*totus atque integer Christus*) was received under *one* kind (*sub alterâ tantum specie*), it must surely have forgotten, under Pius the Fourth, what the 13th session had decreed under Julius the Third. But, indeed, in the last session of this famous council, we find a decree authorizing the pope to explain, illustrate, limit, or rescind, any difficult article, at his pleasure. I therefore humbly think it would be well were it to please his Holiness to avail himself of the high privilege thus granted him, in so far as to repeal and rescind that unseemly and unwarrantable clause, whereby his clergy of all ranks and orders are bound, under the pain of anathema, to hold and confess most constantly this Catholic faith, entire and inviolable, to their "*last breath*;" and thereby leave them at liberty to reject those errors of their system against which they cannot shut their eyes, and to adopt those truths in other systems upon which, though they were blind, they cannot but stumble.

The above are most of the leading doctrines and tenets which distinguish the Roman Catholics from the members of all other churches, and from those of every other sect and denomination whatsoever. Whoever desires to see both the dogmatic and the moral parts of Roman Catholic divinity fully expounded, may consult their most esteemed theologians, and such as are commonly taught in Roman Catholic seminaries. "Among these, the incomparable 'Sum,' or abridged body of divinity, 'of St. Thomas of Aquino,' has, since its first appearance, been in the highest repute with Catholics. Honoratus Tournely, one of the Sorbonne doctors, composed the greatest part of a course of divinity; but having died before it was complete, Peter Collet, a priest

of the congregation of *the Mission*, continued and finished it. It is one of the clearest and most methodical bodies of theology that Catholics have, and is very justly esteemed. Collet himself wrote a body of divinity, which was commonly taught in the French seminaries before the late Revolution in France. Paul Gabriel Antoine also, a Jesuit; published a moral, speculative, and dogmatic theology. It was the system studied in Propaganda College in Rome, and contains a great deal of matter in small bulk. The voluminous bodies of theology composed by Suarez, a Jesuit; Sylvius, a French priest; and Concina, a Dominican, shew them to have been very able divines. The learned Jesuit, Cardinal Toletus; Pontas; Habert; Gonet; De Charmes; and the authors of the 'Conferences of Angers,' are very good theologians: Toletus, however, in his 'Sum,' and Pontas, in his 'Cases of Conscience,' treat only of morality*.

"Here it is proper to observe, that, although all Roman Catholic divines unanimously agree in all the articles which are of *Catholic faith*, yet they very often disagree in things which are only matters of *opinion*. In these the church allows every one of them, in speculation, to follow what he, after due consideration, thinks true, or what upon sufficient grounds appears to him most probable; in fine, a just liberty of opinions is allowed every one in these things. Thus the Dominicans and Jesuits warmly dispute, whether effectual grace be really effectual of its own intrinsic nature, as the Dominicans affirm; or whether it be so, because, being offered at a seasonable time, the will of man consents to it, as the Jesuits maintain. In like manner, many divines think the pope is supernally assisted, when teaching the whole church about a point of faith or morals, and that in that he *cannot err*; but other divines deny that this privilege was given him by Jesus Christ.

"A thousand instances of this nature, as well in speculative as in moral points of divinity, could be produced, in which Catholic theologians disagree†."

* A brief and clear statement of the Roman Catholic doctrine may be seen in "Catechismus ex Decreto Concilii Tridentini ad Parachos," &c.; "The Douay Catechism;" Fleury's "Historical Catechism;" Archbishop Butler's "Catechism," &c.

† See an enumeration of various points respecting which they disagree, in the Preface to Brerewood's "Inquiries," p. 20-1; Bishop Jewel's "Apology," c. iii. s. 6; Mosheim, vol. v. p. 135, note. And for fuller information, see the Answers of Basnage and Renoult to the Bishop of Meaux's "Histoire des Variations des Eglises Protestantes." Renoult's work seems to be little known, but deserves to be translated into English:

"The Catholic Church glories likewise in having many eminent masters of a spiritual life. The ascetic works of Father Lewis of Grenada, a Dominican; the 'Christian Perfection' of Alphonsus Rodriguez, a Jesuit; the 'Introduction to a devout Life,' and the 'Love of God,' of St. Francis de Sales, are all excellent in this kind. The two incomparable little books, the 'Imitation of Christ*,' and the 'Spiritual Combat,' have always been in the highest repute and esteem among Roman Catholics; and whoever puts either of them in practice, will soon forsake his irregular attachment to creatures, and be infallibly linked by divine love to his Creator and Redeemer†."

To these may be added the works of Pascal, Fenelon, Quesnel, and the Marquis de Renty, together with a "Book of Devotions," by W. Austin, Esq., of Lincoln's-Inn, in the reign of Charles I. This work, which was reformed by Dr. Hicks, and also by Mr. Dorrington, "contains such noble and sublime strains of devotion as, I think, are not to be met with any where but in the Bible: so devout may a Papist

it is entitled, "*Histoire des Variations de l'Eglise Gallicane, en forme de Lettres écrites à M. de Meaux,*" &c. 12mo. 1710:

* Formerly attributed to John Gerson, a French divine, who died in 1429, but now generally ascribed to Thomas à Kempis, a German of most exemplary piety, who also flourished in the beginning of the fifteenth century. The author of the "Spiritual Combat" was Laurence Scarpola, an Italian.

† The most able champion of the Church of Rome and her system of doctrine, is doubtless Cardinal Bellarmine; and perhaps next to him, but far behind him in point of candour and ingenuousness, M. Bossuet, Bishop of Meaux. And, agreeably to the author's plan of noticing some of the most distinguished authors on both sides, he would observe here, that the reader who is desirous of knowing the opinion of Protestants in regard to the several heads of doctrine by which the Church of Rome is distinguished from every other religious society, may consult Bishop Jewel's "Apology;" Chillingworth's Works, fol. 1742; Howel's "View of the Pontificate," 8vo. 1712; Mr. Charles Leslie's "Case stated between the Church of Rome and the Church of England," 8vo. 1713; Trapp's "Popery truly stated," 8vo. 1726; "The Errors of the Church of Rome detected, in Ten Dialogues, between Benevolus and Sincerus," &c., by the Rev. James Smith, 8vo. 1778, second edit. The author of this work left the communion of the Church of Rome, in which he had been educated, in 1764; chiefly, he says, in consequence of his having accidentally met with a copy of Bennett's "Confutation of Popery," and M. Jean Le Séur's "Eccles. Hist." To these may be added, "A Preservative against Popery," containing a selection of many able discourses, in 3 vols. fol. 1738, by the most eminent divines of the reign of Charles II., James II., &c.; among which are productions under the distinguished names of Burnet, Cave, Hickes, Patrick, Sherlock, Grove, Tillotson, Stillingfleet, Kidder, Wake, Whitby, &c. "No clergyman," says Bishop Newton, speaking of this collection, "should be without it. For it we are obliged," says he, "to the same great and worthy prelate (Bishop Gibson) to whom we are so much indebted for the knowledge of our ecclesiastical laws and constitution."—*Works*, vol. iii. p. 463.

be."—*Dr. J. Orton's "Letters to a Young Clergyman,"* vol. i. p. 85.

Without doubt, there are some still in the Church of Rome, corrupt as it is, who are dear to God; while many who profess to be of ours, are not fit for the society of men.

WORSHIP, RITES, AND CEREMONIES.

The worship of this church is liturgical, and, throughout the greatest part of its extent, the Latin language is used in all public and authorized religious worship, although that language has for many ages ceased to be a vulgar tongue. Her object in this practice is, we are told, "to preserve uniformity; to avoid the changes to which living languages are exposed, and thereby to avoid the novelties which might be thus introduced; to facilitate the commerce of different churches on religious matters; and to promote a spirit of study and learning among her ministers:" nor does she admit that by this practice her members sustain any injury or loss. She does not, however, require, as a condition of communion, the adoption of the Latin language and rite, but enjoins all converts to unite with the profession of her faith the observance of the language and rite in which they have been baptized and brought up: and in the different re-unions which have taken place, at different periods, between her and different classes of Christians in the East, the latter have been allowed to retain the language of their liturgy; whence it happens that there are various bodies of Eastern Christians, of different rites, at this day, who profess the doctrine and live in the communion of the Church of Rome.

The Liturgy, or Order of the Mass*, almost universally adopted, is that contained in the Roman Missal; which, in

* Authors are not agreed as to the derivation of the word *Mass*. Some derive it from the Hebrew מִסָּח (misah) *oblation*, and some from the Greek word *μυστικὴ διδασκαλία*, *mystical doctrine*. The most common opinion is that it is derived from the Latin word *Missio*, because in it there is "Missio precum ad Deum,—Missio Christi ad Patrem,—Missio vel dimissio populi,—Catechumenorum scilicet in Missa, et fidelium peracto sacrificio." Be this as it may, the name is very ancient, and has been traced by some learned men as far back as the second century. The *Missæ*, or *Mass*, of the ancient church, was a general name for the whole of Divine service; but the members of the Church of Rome now understand by this word, the office, or prayers, used at the celebration of the Eucharist; or, in other words, the consecrating of the bread and wine, whereby they become, according to their doctrine, the very and substantial body and blood of Christ; and the offering of them, so transubstantiated, as an expiatory sacrifice for the quick and the dead. The ceremonies of the Mass consist of thirty-five different actions, all meant to allude to particular circumstances in our Lord's passion. See the note below, p. 399.

the opinion of most members of this church, owes its origin to St. Peter, although different additions have been made to it at different times. I have said, *almost universally* adopted; for in the Church of Milan the Ambrosian Liturgy is used; and in some parishes of the archbishoprick of Toledo, in a chapel of that city, and in another at Salamanca, the Mozarabic, or Gothic, Liturgy is still used. Some particular churches and bodies of clergy admit of some little variety in a few prayers, or in not reading the very same portions of Scripture; but the order of the prayers in all is the same.

Unless in very particular circumstances, such as times of persecution, &c. mass is not said any where but in a church, or place set aside for public worship. It can be said only from morning dawn till mid-day, at least in ordinary cases. The priest who says it must be fasting from the midnight before, "out of respect for the Victim of which he is to partake;" and, in general, no priest can say more than one mass on one day. When the priest officiates, he is attired in sacred vestments, "which are understood to represent those with which Christ was clothed in the course of his bitter passion; and also to be the emblems of those virtues with which the soul of a priest ought to be adorned*." Mass is never said except on an altar, fixed or portable, set aside for that particular purpose by the solemn prayer and benediction of a bishop. The altar is always covered with linen cloths, and generally contains relics of saints. As the mass is commemorative of our Saviour's passion and death upon the cross; "to put the priest and people in mind of these, there is always an image of Christ crucified upon the altar." There are also two or more lighted candles, as tokens of joy, "and to denote the light of faith." In solemn masses incense is used, as an emblem of prayer ascending to God, as the smoke ascends from the censer. Incense is also used as a token of honour to the thing incensed.

Masses are divided into *solemn* or *high mass*, and *plain* or *low mass*; *mass sung*, or *said*; *public mass*, or *private mass*.

A solemn mass is mass offered up with all the due solemnities, by a bishop or priest, attended by a deacon, sub-deacon, and other ministers, each officiating in his part. Such a mass is always sung; and hence a choir of singers

* The members of this church have clothed religion with every external decoration which could render it august and impressive; but long experience has shewn, that it is more respected in those countries where it appears in the most simple garb.

accompanies it, with an organ, if possible; and, at times, other instrumental music. Mass, when divested of all these solemnities, and in which only the priest officiates, is a plain or low mass. The priest, however, may either sing the mass, attended by the choir, or say it. Hence the difference between mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the clerk, to attend the officiating priest. When the mass is numerously attended, all or many of those present may partake of the sacrifice by communion, or none may communicate but the priest. These differences make the mass public or private; and they admit that private masses have become more common in latter ages.

Whether the Protestant reader will be gratified with the following enumeration of the different parts and ceremonies of solemn mass, I know not; but this I know, and I scruple not to declare it to the world, that in no religious society of Christians, in any part of the world, have I witnessed any service or ceremony that was less calculated to inspire me with devout feelings and solemn thoughts, or with respect for those concerned, than this most solemn service of the *societas Catholic* Church. The following extracts describe the "Order of the Mass."

"The priest who is to celebrate, after some time previously spent in prayer and meditation, by way of preparation for the solemn mystery, proceeds, with the deacon, sub-deacon, and other ministers, to put on the sacred vestments. He then goes in procession with them from the vestry to the altar, the *acolytes* carrying incense and lights, while the choir sing the anthem and psalm, which, for this reason, is called the *Introit*. The priest, being come before the altar, stops at the foot of it, bows, confesses his sins in general, asks the prayers of his ministers and assistants; who in like manner make their confession. This confession is to beg of God pardon for daily and unknown faults, that the awful mysteries may be celebrated with all imaginary purity. For the same reason *Kyrie eleeson*, *Christe eleeson*, are several times repeated. The priest then goes up to the altar; kisses it with respect; makes mention of the saints whose relics are there; incenses it; and, having saluted the people, says a prayer called the *Collect*. The sub-deacon then sings (or, in low masses, the priest himself reads) a lesson of the Old or New Testament, called the *Epistle*, because commonly taken from the Epistles of St. Paul or of the other Apostles. This is followed by the singing of *Alleluia*s, and some verses of the

Psalm. Meanwhile the deacon prays on his knees that God would make him worthy to announce the Gospel; and, after having received the priest's blessing, proceeds to the place appointed for the solemn recitation of it, accompanied by the acolytes with light and incense. As soon as the book of the Gospel appears, all rise up, and continue standing while it is read, to shew their readiness to perform what is there taught. This they again express by the Nicene Creed, which is immediately recited at the altar, while it is sung by the choir. In low masses the priest himself reads the Gospel. At this part of the mass, in parish churches, and sometimes in other places, a discourse or exhortation, drawn from the Gospel, is delivered to the people. Here ends the first part of the mass.

"The second is as follows.—The priest from the altar again salutes the people, and then makes an oblation to God of the bread and wine which are the matter of the sacrifice. The wine is first mixed with a little water, to represent the water which flowed with blood from the side of Christ—to signify the union of the Divine and human nature in him, and of the faithful with Jesus Christ. The priest, in high masses, then incenses the oblation. After this he proceeds to receive the offerings of the people, where the custom of receiving offerings from them prevails. The priest then proceeds to wash his hands, begging of God the necessary purity; and then, turning about, recommends himself to the prayers of the people. After this follows the secret prayer, corresponding to the Collect of the day, and which immediately precedes the Preface, by which the second part of the mass ends and the third begins.

"'Raise your hearts to God,' says the priest. The people, or the choir for them, answer, 'We have them towards God.' 'Let us give thanks to God,' adds the priest. 'It is just and reasonable,' is the answer: which words the priest repeats again, using in high masses, throughout, a sort of plain chant; and goes on to add a summary of the mystery on solemn days, to ask the mediation of Jesus Christ, and to join with the holy angels, who sing incessantly 'Holy, holy, holy Lord God of armies.' With hearts thus prepared, and minds raised above earthly things, the priest, the ministers and people, proceed to attend to the most awful part of the mass, in the Canon, or rule for consecrating the Eucharist, which is never materially changed whatever be the office. It is said by the priest in a low voice, to express the silence of Christ in his passion, and that all may be impressed with reverence and awe for the sacred mysteries. It consists of five prayers. In the first,

the priest prays for all the church; and by name, for the pope, and the bishop of the diocese; for those whom he desires particularly to recommend; for all the assistants, their friends, &c. He makes mention of the blessed Virgin, the apostles, and some martyrs, in order to express the union between the church militant and triumphant, and to obtain the assistance of their prayers. Then he stretches his hands over the oblation, begging that it may become acceptable to God, by becoming the body and blood of Jesus Christ. The third prayer contains the history of the institution and the consecration of the elements, by the priest's pronouncing the words of Jesus Christ himself.

"We have already seen (above, p. 278.) that the essence of the sacrifice is contained in the consecration. As soon as the words of the consecration are pronounced, the priest adores Jesus Christ present; and immediately elevates, first the host, and then the chalice, in memory of Christ's having been raised upon the cross, and that the people also may adore him. He then continues the third prayer, making a commemoration of the passion, resurrection, and ascension of Jesus Christ, and beseeching God that he would vouchsafe to receive the sacrifice favourably, as he did those of Abel, Abraham, and Melchisedeck, which were figures of it; and that those who partake of it may be replenished with every heavenly blessing. In the fourth prayer, the priest recommends to God the faithful departed in general, and those in particular for whom he means to pray. In the fifth, he mentions several saints, and, beating his breast, begs that we sinners may have some part of their glory, through the mercy of God. In fine, he lifts the host, over the chalice, honouring the blessed Trinity, acknowledging its goodness to us through Jesus Christ, and through him offering it all honour and glory. Thus finishes the third part of the mass.

"The fourth part begins by the priest's chaunting or reciting aloud the Lord's Prayer, which is followed up by a prayer for deliverance from evil, and for peace in our days. He then breaks the host into three pieces, to imitate that done by Jesus Christ himself at the last supper, and in remembrance of his body being broken upon the cross: one of the parts he drops into the chalice, to express that the body and blood of Christ are but one sacrament. He then once more begs for peace, concord, and charity, in order to approach the spotless Lamb. For a token of this peace, in solemn masses the clergy embrace each other. After this follow three prayers, by way of preparation for receiving Jesus Christ. The priest,

after striking his breast, and declaring himself unworthy, proceeds to communicate himself in both kinds, in order to consume the sacrifice; and then administers the communion, in the species of bread, to such of the assistants as may be disposed to partake of the sacrifice*. The priest then proceeds, by an ablution first of wine and then of water, to remove from the chalice and his own fingers all remains of the consecrated elements.

"The mass concludes with a versicle of thanksgiving out of the Scriptures, and some prayers for the same purpose, some of them bearing a reference to the office of the day, and analogous to the Collect. After this the priest, or deacon in high masses, gives the people leave to depart. The priest gives them his blessing previous to their departure, and reads the first part of St. John's Gospel, which bears such ample testimony to the divinity and incarnation of the Son of God, as well as his goodness in regard to man†."

From the above sketch, which, though correct as far as it goes, is by no means complete, it appears that the greatest part of the mass is the same every day. This constitutes the chief part, if not the whole, of the morning service of the church: and in all this the congregation in general appear to be but little interested or concerned; for though they are "taught to assist at mass with the same disposition which a good Christian would have cherished at the foot of the cross," they are left at liberty to accompany the priest through the different parts, according to the directions contained in their manuals, or "to exercise their souls on other corresponding prayers;" and the consequence is, that many, I much fear, and indeed it is too apparent, do neither the one nor the other. And though the mass is thus celebrated at least every Lord's-day, the present discipline of the church requires her members to communicate only once a year; and while comparatively few receive much oftener, many, it is

* The holy Sacrament is preserved in Roman Catholic churches. People may and do communicate out of mass. Except when the communion is received by way of preparation for death, those who approach to it must be fasting from the midnight before: "their exterior must be clean and modest, and their interior must be free from the guilt of mortal sin, and should be as pure as possible."

† A complete and authentic account of the mass and its ceremonies may be obtained by consulting Benedict the Fourteenth "De Sacrif. Missæ;" Bona "De Rebus Liturgicis," lib. ii.; Tournely "De Sacrif. Missæ," Prælect. Theol. tom. xiv. quæst. viii. art. 13; Gavanti and Merati "Thesaurus Sacrorum Rituum;" Baker's "Explanation of the Mass;" "Explication des Ceremonies de la Sainte Messe;" and Bishop Challoner's "Catholic Christian Instructed," chaps. vi. vii.

seared, are not even annual communicants. They are indeed instructed, "when they do not communicate in reality, to do so in spirit, by fervent desires of being made worthy to partake of the sacred mysteries, acknowledging their own unworthiness, and begging of God a share of those graces which the sacrifice and sacrament so plentifully contain;" but whether they in general comply with this injunction I do not take upon me to decide.

The liturgy of the mass will be found in the Roman Missal, which contains, besides the calendar, the general rubrics or rites of the mass, and such parts of it as are invariably the same;—first, the *De Tempore*—i. e. the variable parts of the mass on Sundays and such Ferias (or week days) as have proper masses;—secondly, the *Proprium Sanctorum*—i. e. the same variable parts in the masses of the festivals of such saints as have proper masses, viz. Gospels, Epistles, &c. appropriated to their festivals;—and thirdly, the *Communæ Sanctorum*—i. e. the variable parts of the liturgy, upon the feasts of such saints as have not fixed Gospels, Epistles, &c. appropriated to their festivals. To this part are added the forms of prayers that are used when the mass is offered up for the dead, &c.

After the prayers of the liturgy or Missal, those held in the greatest veneration by Roman Catholics are the prayers contained in the *Church Office*, or Canonical Hours. This office is a form of prayer and instruction combined, consisting of the psalms, lessons, hymns, prayers, anthems, versicles, &c. combined in an established order, separated into different portions, and to be said at different hours of the day. The Church expressly obliges every clergyman in higher orders, and every one who possesses an ecclesiastical benefice, as well as the religious of both sexes, to recite it every day, in private at least, if they cannot attend the choir, or are not obliged to do so. It is divided into seven, or rather eight, parts; and, like the liturgy, it has a reference to the mystery or festival celebrated. The festival, and therefore the office, begins with *Vespers*, i. e. with the evening prayer, about six o'clock, or sun-set. Next follows *Compline*, to beg God's protection during sleep. At midnight come the three *Nocturns*, as they are called, or *Matins*, the longest part of the office. *Lauds*, or the morning praises of God, are appointed for the cock-crowing, or before the break of day. At six o'clock, or sun-rise, *Prime* should be recited; and *Terce*, *Sext*, and *None*, every third hour afterwards.

These canonical hours of prayer are still regularly observed

by many religious orders, but less regularly by the secular clergy, even in the choir. When the office is recited in private, though the observance of regular hours may be commendable, it is thought sufficient if the whole be gone through any time in the twenty-four hours.

The church office is contained in what is called the *Breviary*; and those branches of this Church who have different liturgies from the Roman, have also Breviaries differing in language, rite, and arrangement. Even in the Latin Church, several dioceses, and several religious bodies, have their particular Breviaries. The Roman Breviary is, however, the most generally in use. It is divided much in the same manner as the Missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints did not interfere) the whole Psalter would be gone over, though several Psalms, viz. the 118th (alias 119th), &c. are said every day. On the festivals of saints, suitable Psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the Acts of the Saints and writings of the holy Fathers. The Lord's Prayer, the Hail Mary or Angelical Salutation, the Apostles' Creed, and the *Confiteor*, are frequently said. This last is a prayer by which they acknowledge themselves sinners; beg pardon of God; and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four; to which we may add the Doxology, repeated in the office at the end of every Psalm, and in other places. In every canonical hour a Hymn is also said, often composed by Prudentius or some other ancient Father.

The Roman Breviary contains also a small office in honour of the Blessed Virgin, and likewise what is called the Office of the Dead. We there find besides, the penitential and the gradual Psalms, as they are called*, together with the Litanies of the Saints and of the Virgin Mary of Loretto†, which are the only two that have the sanction of the church.

In the public worship of this church every thing is fixed and uniform. And, as the Missal and Breviary contain the prayers and rites adopted in ordinary religious assemblies for the purpose of sacrifice or prayer; so the *Pontifical* and

* The Gradual Psalms are those from 119 to 133 inclusive, according to the Vulgate.

† So called because used in the church of "our Lady in Loretto." See Cardinal Bona, "De Div. Psalmidia," ch. xiv. sect. 4; and Serrarius, cited by him, tom. iii. *Opusculorum de Litanjiis*, lib. i. cap. 4.

Ritual contain the forms and prayers with which the sacraments are administered ; the blessing of God invoked upon his creatures ; the power of evil spirits over the souls and bodies of the faithful destroyed or restrained ; the method also of deprecating the wrath of God in times of public calamity, and of returning him thanks for signal public blessings ; —finally, directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of the dead. Such of the above functions as belong to the episcopal character or office are to be found in the Pontifical ; those which belong to simple priests, or even the inferior clergy, are inserted in the *Ritual*.

On the subject of the administration of the sacraments, my limits will not permit me to descend to particulars ; but as I have already laid before the reader the order of the Mass, I shall here subjoin the ceremonies that are used in administering the sacrament of Baptism, and in the case of an adult.

“ Regularly speaking, baptism should be administered in churches, and in churches which have fonts, the waters of which are, according to apostolical tradition, solemnly blessed, every year, on the vigils of Easter and Pentecost. When a person is to be baptized, he must first stop at the door of the church, where the priest meets him and asks his name, (which, among Roman Catholics, is generally the name of a saint, whose virtues they may imitate). He then inquires what he wants of the church of God ; and, on being answered, Faith—i. e. Christianity—that he may obtain life everlasting, he puts him in mind, that he must keep the Commandments, and love the Lord God. He then breathes three times upon him, commanding the unclean spirit to depart, and give place to the living God. This ceremony is followed by signing the catechumen with the sign of the cross, and some prayers in his behalf. The priest then blesses some salt, and puts a little of it into the mouth of the catechumen, to signify the salt of wisdom, discretion, and grace. The priest then proceeds to several exorcisms, which were formerly made on different days. This done, the priest introduces the catechumen into the church, and, jointly with him, repeats aloud the Apostles’ Creed and Lord’s Prayer : after which, in imitation of what Christ did to the man born blind, and to the deaf and dumb man possessed by the devil, he touches the nostrils and ears of the catechumen with a little spittle. Then follows the solemn denunciation of satan, his works and pomps ; which includes a promise, a vow, and a covenant of serving God. In the next place he is anointed, on the breast and between

the shoulders, with oil, previously blessed by a bishop;—an unction intended to represent the anointing of the soul with grace, whereby we are enabled to act manfully in the cause of God, and to bear adversities patiently. The catechumen then professes his belief of the principal doctrines of Christianity, in answer to questions on this head. This implies another part of the covenant of baptism, viz. the covenant of faith, inducing an obligation of believing and practising Christianity. After all these preparatory ceremonies follows the sacred action of baptism itself: after which the priest anoints the person baptized, on the crown of the head, with holy chrism, to signify that he partakes in the spiritual unction of Jesus Christ, from whence comes the name of Christianity. Then he puts upon him a white robe, and exhorts him to carry it without stain to the tribunal of Jesus Christ—that is to say, to preserve to his death the grace he has received. In fine, he puts into his hand a lighted candle, with a recommendation to the same effect*.”

The manner of administering the lesser orders of Door-keeper, Reader, Exorcist, and Acolyte, is, by the bishop's giving the candidates a serious admonition on the duties of their office, and their conferring that office by the delivery of the instruments and books belonging to it, accompanied with the prayers prescribed in the Pontifical. The duties of the acolyte are to attend the bishop, to bear the censer and the candles, to light the latter, and “to prepare wine and water for the sacrifice.” The sub-deacon is reminded at his ordination, that he must then enter upon a life of celibacy; that he can no longer be at liberty to quit the ecclesiastic state, &c.; and besides the imposition of hands, in conferring the orders of priest and of bishop, both these are also consecrated by unction. The hands of the priest are anointed with the oil of catechumens, and the hands and head of the bishop with holy chrism.

Of the many *Benedictions* used in this church, some, besides those accompanying the administration of their sacraments of confirmation and holy orders, are reserved to bishops exclusively, as the consecration of holy oil, chrism, &c. Some are performed by priests in their own right, and others by delegated authority from the bishop†.

* Here the question again recurs, Who hath required all these things at your hands?

On the subject of the rites of baptism, see J. Visconti and E. Martenne “*De Antiquis Ecclesiæ Ritibus*,” and the “*Catechisme de Montpellier*.”

† It is usual for the ministers of God to bless their people, &c.; but, in addition to such benedictions this church blesses houses, ships, spring,

Roman Catholics maintain that God has left with his church a power over unclean spirits, in consequence of which they are cast out from such persons or things as, by the permission of God, they have been able to abuse; or their power over them is at least restricted. The forms of prayer which this church makes use of for that purpose are called *Exorcisms*, and the persons who are authorized to use them are called *Exorcists*. This function, however, according to modern practice, is seldom discharged by any but priests.

When the clergy and people, for some religious purpose—as, to implore the mercy of God during any public calamity, return thanks to him for his benefits, or to commemorate any mystery of religion,—“proceed in an orderly and devout manner round the church or places adjacent, or from one church to another, singing or saying such prayers as are adapted to the occasion, they are said to go in *procession*.” And of the different processions now in use, those performed with the greatest pomp and splendour are “the processions of the blessed Sacrament, during the octave of the festival celebrated by Roman Catholics in its honour*.” The prescribed forms for all these benedictions, exorcisms, and processions, will be found in the Roman Pontifical and Ritual.

Those now enumerated are, properly speaking, the only prayers which can be said to have the sanction of the church; yet her members are furnished with many forms for private devotion, and are exhorted by their pastors to be regular in using them, and to strive to attain that purity of life, that perfection of conduct, and that practical love of God, which suppose the faithful observance of the Divine commandments. And “when, to acquire a greater ease in the observance of the law of God, a man makes use of certain means which he is not obliged by any law to use, and which others, who are not thought to

fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, oil, palms, &c. &c. It would be ridiculous even to recite the wonderful virtues which her members attribute to their holy water, and the many superstitious uses to which they apply it. They seldom go into or out of a church, without sprinkling themselves with it. On solemn days the priest passes down the middle aisle, to perform that office, using a brush; at other times, they serve themselves with it, from a font placed near the church door for that purpose. Another of their ceremonies, connected with this and most others, and used on most occasions and in all places, is the sign of the cross.

* Their plea for this strange practice, many readers will no doubt regard as equally strange: “The intention of these,” they tell us, “is to honour Jesus Christ in that sacrament of love; to repair, and to inspire the faithful with a desire of repairing, the many injuries to which Jesus Christ is exposed in this sacrament from unbelieving Christians, sacrilegious communicants, and thoughtless worshippers.”

neglect their duty, do not in fact avail themselves of, he is said by Roman Catholics to perform *works of supererogation*; not that man can ever worship Almighty God too much, or more than he may be entitled to, in a general point of view."

Of their numerous forms of private devotion, I shall only notice here the "Chapter (or Rosary) of the Blessed Virgin," and the "Angelus Domini." The former was instituted, we are told, for those who could not read, that they might repeat the Lord's Prayer, the Hail Mary, and the Doxology, a certain number of times, in lieu of every canonical hour; whilst at the same time they commemorate the mysteries of the life of Christ, and honour his virgin mother*.

Here the "Hail Mary," is said more frequently than the Lord's Prayer, "as the first is particularly adapted to the end for which the devotion was instituted. Besides, from the intention of the Church, and the very nature of the prayer itself, the angelical salutation is directed more to the honour of the Son in his incarnation, than of the mother, though she cannot be separated from him. He whose favour is asked, is, besides, more honoured than the one through whom it is asked. Who can doubt that the prayers of the virgin mother of God must be acceptable to her Son; more acceptable than the prayers of such sinners as we are? Why should it then appear absurd that Roman Catholics should frequently request her prayers? Besides, in the repetition of the Hail Mary in the Rosary, the attention is principally taken up with the mysteries of our Saviour's life therein commemorated."

For above three centuries a practice has prevailed in this church of commemorating, at morning, noon, and night, the incarnation of Christ, by a short form of prayer, which, from the words with which it begins in Latin, is called the "Angelus Domini."

In conformity with the Roman Catholic practice of praying for the dead, "it is also very customary to offer up for their repose, at the first hour of the night, the Penitential Psalms, with a prayer suited to that end†.

* The institution of the Rosary is universally ascribed to St. Dominick, in the thirteenth century, the founder of the order of Preachers, &c.

† I observe, that as soon as the Roman Catholic preachers in London ascend the pulpit, they read a list of the names of persons lately deceased, to be added to those for the repose of whose souls the prayers of the congregation are desired; when they immediately proceed to give out their text, without the formality of any prayer whatever, for either the dead or the living; introducing their discourse, which they deliver memoriter, with merely the solemn, but with them too hackneyed, words, "In the name of the Father," &c. accompanied as usual with the sign of the cross. Affixed

On the subject of Pilgrimages, with which I shall conclude this head, it is not necessary to enlarge, as it does not appear that this church enjoins them, to any sacred place whatever, and they are now become less frequent than in former days. That they are of long standing in the church we readily admit; they are, however, commendable, we are told, "in as far as they are undertaken with due dispositions; in which case they may be a public profession of Christian faith and piety, and be used as penitential exercises, and many opportunities of practising virtue procured. But when such pilgrimages are inconsistent with the duties which a man has to discharge at home, to a family, to a flock, to the state, &c. &c. they necessarily cease to be virtuous."

CHURCH GOVERNMENT AND DISCIPLINE.

The government of the Church of Rome is Episcopal. This form of church government her members have always strictly held to be the one established by Jesus Christ; inasmuch so, that the Council of Trent pronounces an anathema against any who should deny, either the existence of the hierarchy in the Church of Christ, or its being of Divine institution. From this belief, Roman Catholics consider every bishop in his own diocese as the pastor appointed by Almighty God to instruct, direct, and govern, that portion of the faithful, whether clergy or laity, which has been committed to his care. Each bishop, within the precincts of his own diocese, is not only entitled to enforce the general laws of the universal church, but likewise may, and frequently does, when circumstances require it, frame particular constitutions for the government of his own. These particular constitutions have the full force of law throughout the whole extent of his jurisdiction, until rescinded by an authority equal to that which framed them.

This authority to rule and govern the faithful, which Roman Catholics consider inherent in bishops, as being contained in the commission given them by Jesus Christ, must be backed and supported by the means necessary to enforce due obe-

to the inside walls, near the door of their chapels, are seen printed tickets, some of them of years' standing, specifying the names, the ages, and the periods of the death of those individuals for the repose of whose souls the prayers of the faithful are desired. I have yet to learn whom the church authorises to fix the period when this work of charity may cease for the several souls thus prayed for; or to give an authentic assurance to the kind intercessors in behalf of any individual soul, that it happily reposes in peace, and, instead of longer requiring the aid of their prayers, is now in a state and disposition suited to pray for them.

dience to it. And the means which they believe their bishops entitled to use for this purpose, are, in the first place, serious exhortations and admonitions; and, when these prove ineffectual, the bishop not only may, but sometimes is obliged to make use of the spiritual censures of the Church. To promote the cause of religion, peace, and good order, as well as to correct the wicked, and settle disputes, he calls a diocesan synod of his clergy; and visits his diocese once a year, or at least every second year.

Besides those having jurisdiction, there are bishops *in partibus infidelium*, as they are called, or, more briefly, *in partibus*—i. e. persons who, that they may enjoy the dignity and honours of episcopacy, and thereby be qualified to render some particular services to the Church in general, are named to sees “in infidel countries,” of which they cannot possibly take possession. Such are many dignitaries of the court of Rome. Such also, in as far as the titles of their sees are concerned, are the apostolic vicars in England and Scotland, &c. *; and such, finally, are those persons, who are often appointed coadjutors to other bishops, unable from age, or any other infirmity, to discharge the duties of their office. These coadjutors are appointed like other bishops †, and have sometimes the right of succeeding to the see after the demise of their principal, and sometimes not.

A metropolitan, or an archbishop, besides the jurisdiction common to him with other bishops in his own diocese, has also a jurisdiction, defined by the canon law and customs, over all the bishops of his province, who are his suffragans; summons them every third year to a provincial synod, for the purposes above hinted at; and the constitutions framed in it affect all the churches in the province ‡. In like manner,

* In Ireland, the succession of the hierarchy never having been interrupted, the Roman Catholic bishops there have their sees in the country as before the Reformation, and enjoy an ordinary jurisdiction; whereas those in England and Scotland, where the succession has failed, enjoy merely a delegated jurisdiction, and are called Vicars Apostolic, from their being delegates, or vicars, of the pope, who occupies the Apostolic See. He, of course, has the right of nominating them, although, in practice, the nomination takes place on the recommendation of the other vicars, or of the clergy who are interested. In England there are four Apostolic Vicars, and in Scotland two.

† The mode of election or nomination has often varied; but it is now generally lodged in the hands of the prince, who, in Roman Catholic countries, as was settled in the late French Concordat, allows the elected bishop, after his nomination, to apply to the Roman See for canonical confirmation or institution.—See Sir J. Throckmorton's “Considerations,” &c. p. 149.

‡ The archbishops wear a particular ornament, on certain solemn occasions, called the *Pallium*, of a circular form, round the neck, and hanging

primates and patriarchs have a jurisdiction over all the metropolitans and other bishops of the kingdoms, or nations, where they hold their dignified rank *. The constitutions of the national council convoked by the primate, bind all the churches in that nation ; and the constitutions of the patriarchal council bind all the patriarchate.

Above all these is the pope, who has the power (in the opinion of all Roman Catholics, *jure divino*) of feeding, ruling, and governing the whole church, and exercises his jurisdiction over all, clergy as well as laity. This power, " which is purely spiritual, entirely unconnected with any temporal authority," is believed by every Roman Catholic to have subsisted with equal vigour when he was stripped of his territories, as when absolute sovereign of the ecclesiastical states, which he owed entirely to the munificence of different princes, two † of them predecessors of the rapacious Usurper (Bonaparte) who for a time deprived him of them.

His care and solicitude extends to all Roman Catholic churches throughout the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentence upon ecclesiastical causes referred to him (which ought to be the case with all those of great importance), and receives appeals from all Roman Catholic bishops in the world.

It is he who convokes General Councils ; invites to them all the Roman Catholic bishops dispersed throughout the globe ; presides in them personally, or by his legates ; and confirms their decrees ‡. He constitutes new bishopricks, and confirms the nomination of bishops ; deprives bishops of

down before and behind. They obtain it from the pope, on soliciting it, after consecration. " It is intended to signify their pastoral solicitude, and the fulness of their episcopal authority."

* The primates were, in the ancient church, the bishops of certain great sees in the West, at the head of the churches of several provinces, such as those of Carthage, of the Glaus, &c. who had under them several archbishops and bishops. The title is now merely honorary in most, if not all, who enjoy it.

Ever since the Latins were in possession of the patriarchates of the East, in the time of the Crusades, the pope has often bestowed the titles of them on certain dignitaries of the Latin Church. In them they are mere honorary titles, accompanied with neither emolument nor the exercise of jurisdiction. There are besides, in this church, some other bishops on whom, in latter ages, the title and honours of Patriarch have been bestowed. Such are the Patriarchs of Lisbon, of Venice, of the Indies, &c.

† Pepin and Charlemagne.

‡ The pope's sentence in certain cases is not definitive, but the party has a right to appeal to a general council. So Cajetan, &c.

their sees for their crimes, and those unjustly deprived of them he restores*.

As all Roman Catholic churches had always their senate, composed of priests and deacons †, whose counsel and assistance the bishop used in the government of his diocese; so the pope had always his, composed of cardinals, who assisted him in the government of the universal church ‡.

Thus all Roman Catholics obey their bishops—the bishops the metropolitans—the metropolitans the primates and patriarchs—and all of them their head, the pope: and of all these is composed *one church*, having *one faith*, under *one head* §.

The discipline of the Church of Rome is now regulated by what is called the *Canon Law*, which has taken place of the Canons of the Apostles, the Apostolical Constitutions, and all the ancient compilations on that subject. The Canon Law consists,

1. Of the *Decree of Gratian* (*Decretum Gratiani*); a compilation made by a Benedictine monk, whose name it bears, at Bologna, in Italy, in the year 1150, and made

* An oath of submission to the pope is enjoined on all bishops by the Romish Ritual; and the pope claims the exclusive right to nominate, or to approve the nomination, and to institute to all episcopal sees; but this and other claims of the court of Rome are much felt by many Roman Catholic prelates; and those of France and Spain, in particular, were not careful to suppress their feelings, even in the Council of Trent; whence it has been conjectured by some Protestants that it will be the last general council, it not being likely that the pope will put his authority to the hazard and decision of such another assembly.

† Vide *Epistolas S. Ignatii Martyr*, ap Cotelier.

‡ The Cardinals are ecclesiastical princes in this church, or the principal ecclesiastics next to the pope, by whom they are created, and whose council and senate they compose. They are divided into three classes, or orders, consisting of six bishops, fifty priests, and fourteen deacons, making in all seventy persons, which constitute what they call the *Sacred College*, of whom three make a *consistory*. The number of cardinal bishops is always complete, that of cardinal priests and deacons seldom. The six cardinal bishops are those of Ostia, Porto, Sabina, Præneste or Palestrina, Tusculum or Frascati, and Albano.

The cardinals, who have the titles of “Eminence” and “Most Eminent” given them, and wear a scarlet hat and cap, fill most of the great offices in the court of Rome, and have very extensive privileges. They have an absolute power in the church during the vacancy of the holy see; they have the sole right to elect the pope, for which purpose they assemble in *conclave*; and are themselves the only persons on whom the choice can fall.

The laws of the conclave require a majority, consisting of at least two thirds. But for the mode of electing the pope, and further particulars respecting both him and his cardinals, see the articles “Cardinal,” and “Pope” in Broughton’s *Hist. Libr.*; or the same articles, together with that of “Popery,” in the third edit. of the *Encycl. Brit.*

§ See Dr. Barrow’s “*Treatise on the Pope’s Supremacy*,” fol. 1697, and Mr. Chillingworth’s “*Religion of Protestants*,” &c.

up of the decrees of different popes and councils, and of several passages of the holy fathers and other reputable writers.

2. Of the *Decretals*, collected by order of Pope Gregory the Ninth, in the year 1230, in five books.
3. Of the compilation made by order of Boniface the VIIIth, in 1297, known by the name of the *Sixth Book of Decretals*, because added to the other five; although it is itself divided into five books.
4. Of the *Clementines*, as they are called, or Decretals of Pope Clement V., published in the year 1317, by John XXII.
5. Of other Decretals, known under the name of *Extravagantes*, so called because not contained in the former Decretals. These Extravagantes are two-fold;—the first, called common, containing constitutions of various popes down to the year 1483; and, secondly, the particular ones of John XXII.

These, containing besides the decrees of popes and the canons of several councils, constitute the body of the Canon Law. The constitutions of subsequent popes and councils have also the force of canons, although not hitherto reduced into one body, nor digested, as the others, under proper heads, by any competent authority. These, together with some general customs, or peculiar ones of different places, having the force of laws, and certain conventions entered into between the popes and different Roman Catholic states, determine the discipline of the Church of Rome.

It is, however, only in matters of faith that she professes to admit of no diversity: her discipline is not every where perfectly uniform: nor does she consider some variety, in matters of worship or discipline, as subversive of peace, or as breaking the bonds of communion. Her discipline being changeable, and having varied at different times and in various countries, it would be absurd to attempt a full detail of it in a work of this nature.

The fast of Lent, however, is not of this description. It consists of forty days, in imitation of our Saviour's forty days' fast in the wilderness; and it is kept once a year, to do penance for sin, and as a preparation for celebrating the great feast of Easter.

The Wednesdays, Fridays, and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quatuor tempora*, or *ember days*. The intention of the church, in the institution of these days, was, that her

children, besides doing penance for their sins, might thank God for the benefits they receive from him, and beg of him to grant them worthy ministers of the altar; for it is at these times that the clergy are solemnly ordained. It is, moreover, an universal practice, to fast the Vigils before festivals. Besides abstaining at least from flesh meats, it is essential to a fast day that only one full meal, and that not before noon, be taken in the four-and-twenty hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh; and, in the Latin church, Saturday, with a few exceptions; unless Christmas-day falls upon them.

“Clerical celibacy, as to the higher orders, is a point of discipline as ancient as the church*, and had been received and practised always, both in the Eastern and Western churches, until, by a council held in the year 692 at Constantinople, which was never sanctioned by a general council or the chief pastor, some alteration in this discipline took place in the Greek Church. By this council†, priests, deacons, and subdeacons were allowed, under certain restrictions, to cohabit with the women they had been married to before their ordination; but no priest, deacon, or subdeacon, once ordained, can marry, in the Greek any more than they can in the Latin Church. As to their bishops and monks, celibacy is no less rigorously observed by them, than by the bishops, priests, deacons, and subdeacons in the Latin Church.

* The members of this church profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But Protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony without any prejudice to their ordination or their function. Thus, they observe, that St. Paul's expression in 1 Cor. vii. 2, is not *quidam* and *quædam*, but *quisque* and *queque*; that most of the Apostles themselves were married; and that, in the next ages after them, we have accounts of divers married bishops, presbyters, and deacons, without any reproof or mark of dishonour set on them. — e. g. Valens, presbyter of Philippi, mentioned by Polycarp, and Phileas, bishop of Thonins; of whom the latter, according to Eusebius, had both wife and children. Novatus was a married presbyter of Carthage, as we learn from St. Cyprian, who was himself a married man, as Pagi confesses; and so was Cæcilins the presbyter, who converted him; and Numidius, another presbyter of Carthage. And, that they were allowed to cohabit with their wives after ordination, appears from the charge that St. Cyprian brought against Novatus, that he had struck and abused his wife, and thereby caused her to miscarry. The law of celibacy had, indeed, been proposed before, or about the beginning of the fourth century, by some individuals; but even Du Pin makes no question but the Council of Nice, A. D. 325, decreed in favour of the married clergy; and the same is evident from other councils of the same and following centuries, viz. those of Gangra, Ancyra, Neocæsarea, Eliberia, and Trullo. Vide G. Calixti “De Conjugio Clericorum.”

† i. e. the Council in Trullo, called Quinisext.

"The use of sacred vestments, as well as various ceremonies, have been universally adopted by the Roman Catholic Church for the greater decency in her public worship. Many of these ceremonies are of apostolical tradition—such as the sign of the cross*; the renunciation of satan †, with all his works, used in baptism; and many others.

"Besides the Lord's-day, Roman Catholics universally have been accustomed, since the first ages of Christianity, to keep several holy-days annually ‡. Among these, the feasts of our Saviour hold the first rank; and on them the principal mysteries of our redemption are publicly commemorated and explained to the faithful. St. Augustin § says, that the feasts of Easter, Pentecost, and the Ascension, were kept by the Apostles. On the feasts of the Blessed Virgin, of the Apostles, and other saints and martyrs, their heroic virtues and triumphs are pointed out by the Roman Catholic Church to her children for their imitation.

"The grandeur of some of the churches and altars, with their ornaments, in Catholic countries, is great; and in the time of Divine service, church music is occasionally used ||, incense burned, and, since the first ages of the church, candles lighted in token of joy ¶; and it is the practice of the congregation to kneel almost all the time.

"It has been the custom in ancient times **, as well as now,

* Dionys. Eccles. Hierarch. c. 4—6; Tertull. lib. de Coron. Milit.; Basil. lib. de Sp. S. c. 37.

† Clemens, lib. vii. Constit. p. 41, 42; Dionys. Areop. Eccles. Hier. c. de Bapt.; Bellar. Contro. tom. iii. de Bapt.

‡ In most Roman Catholic countries, and, I am sorry to add, in some Protestant countries, the afternoon and evening of Sunday, are spent in a way but little corresponding with the object or the solemnity of the institution. And in some Roman Catholic catechisms, &c. the Fourth Commandment is thus expressed; "Remember to sanctify the holy days."

§ Ep. liv. c. 1.

|| On the Continent, and, I believe, wherever the Church of Rome is established, instrumental music is employed in the public worship of God; but in Scotland, even vocal music is seldom used by Roman Catholics in their chapels, from the fear of giving offence to their Protestant neighbours. But it is hoped there is now little to fear on this score, the known good sense of the latter being out of the question, for a religious toleration of course includes the liberty of publicly praising God, as well as praying to Him, in the way most agreeable to conscience; and it is surely not very consistent with one of the first principles of Protestantism to take offence at our neighbour's praising God in a devout and becoming manner, even were that manner different from that which we ourselves approve and practise.

¶ Hieron. contra Vigilant. tom. i. c. 394. Vide Devot. Institut. canon. t. 2. p. 310, n. 9.

** Cyrill. Alexand. Ep. ad, Cælosyr. t. 6. p. 365. Vide Devot. Instit. can. t. 2. p. 95. n. 2.

to keep the blessed sacrament in churches, lest any of the faithful, struck suddenly by a violent distemper, should be deprived of the happiness of receiving it at their death. In the beginning, the faithful, who assisted at mass, communicated daily. In process of time, charity waxing cold, this practice was given up, and they were obliged, by a precept of the Church, to communicate thrice a year—that is, on the feasts of Christmas, Easter, and Pentecost;—but by the fourth Council of Lateran, A. D. 1215, the obligation was restricted to once a year at least, and that about Easter; at the same time, all the faithful were commanded to apply in like manner, yearly, with due dispositions, to the sacrament of Penance.”

There were always in the Roman Catholic Church, we are told, since the days of the Apostles, Christians who, living in the world, but despising its goods, and thirsting after those of the next, gave themselves up to fasting, prayer, and heavenly meditation; and these, from their exercises, were called (*ασκηται*) ascetics. In the third century, and afterwards, some flying from persecution, and many fearing the dangers and corruptions of a wicked world, after the example of St. John the Baptist, retired into the wilderness, in order that, by being disengaged from the concerns of this life as much as possible, they might give themselves up wholly to spiritual exercises, and prepare themselves for the next. They were called (*ερημιται*) hermits, from their inhabiting the *deserts*, and (*μοναχοι*) monks, from their living in the beginning *alone*. In the fourth century they began to live together in communities, under certain rules. St. Basil, who perfected the monastic institute, drew up rules for his own monks, which almost all the Eastern Church afterwards followed, while most of the monks in the West used those of St. Bene't. At first, monks were only laics; but their own necessities, and the good of the church, calling for it, some of them afterwards were promoted to holy orders; and, except a few in each house, called lay brothers, they are now all clergymen. “The ardent love of God and their neighbour, which made them sometimes leave their beloved solitude to succour the church, and the angelical purity and perfection with which they continually served their Creator, made them be greatly esteemed by the people living in the world.”

There are several orders of monks in Catholic countries, in every quarter of the globe, at this day. They have Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canon

Regulars, and others *. All these different orders take the solemn vows of poverty, chastity, and obedience ; and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the pope to each order, in their names, which they generally take from that of their founder, and such like distinctions, pertaining merely to discipline. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the pope.

"About the time that monks began to live together, females, retiring from the dangers of the world, dedicated themselves entirely to God, and, binding themselves to observe certain rules, intended for their advancement towards perfection, began to live in convents." Of these, as of the monks, there are different orders, each following their own rules, and wearing a peculiar habit. The solemn vows of poverty, chastity, and obedience, are taken by them also ; and they are commonly under the government of the bishops, but sometimes are under the jurisdiction of regular clergymen of their own order. After their profession, they are never allowed to go without the enclosure of the convent, during life, without the leave of the bishop, or some cogent reason—such as a nunnery taking fire, &c.—and no man is allowed to enter it without a similar permission, which may be granted for a necessary cause. Roman Catholics think that the origin of nuns is to be found even in the primitive church ; "for as there were ascetics † from the beginning of Christianity, so in the earliest ages of the church we find instances of virgins who openly made a vow of chastity, of whom Tertullian, St. Cyprian, and Sozomen make frequent mention ‡. They lived at home, using much the same exercises of devotion that were afterwards exercised by females in convents."

I cannot close this head without remarking, that it is an article of the discipline of the Church of Rome not to put the Old or New Testament, in the vulgar tongue, into the hands of the children or unlearned ; and that, in consequence, "no part whatever of the Bible in the vulgar tongue is taught in the Roman Catholic charity schools."

This dogma, relative to the restricted use of the word of

* See "A short History of Monastical Orders, in which the primitive Institution of Monks, their tempers, habits, rules, and the condition they are in at present, are treated of." By Gab. D'Emillianne, 12mo. London, 1693.

† Vid. Devot. Institut. can. t. 1. p. 396, n. 1.

‡ Vid. Devot. Institut. can. t. 1. p. 419. § xxi. and n. 1, p. 420.

God, is one which the Church of Rome has long held : it was one of the main articles on which the Reformers separated from her ; it is one of the positions of the famous Bull Unigenitus, in the beginning of the last century ; and it is too essential to the papal scheme of keeping the world in darkness, ever to be abandoned. It was maintained and defended even by the great Fenelon. Of the Jesuits, a Roman Catholic has said, " The Bible is unknown to their students : they wish to conceal it from the whole world, since their own condemnation is recorded in that Divine volume." If there be any tenet of Popery which its abettors, with the illustrious exceptions of Leander Van Ess, Gossner, Wittmar, and some others, in Germany*, &c. are more anxious to uphold than another, at this day, it is the virtual denial of the holy Scriptures to the great mass of the population, and, above all, to schools and other places of instruction, in defiance and contempt, not only of the avowed sentiments and conduct of almost all other professing Christians around them, but even of St. Paul's observation in praise of Timothy. " And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." (2 Tim. iii. 15.)

See, in the second volume of the " History of the Jesuits," London, 1816, much of the information on this subject that was elicited from Dr. Poynter, Vicar Apostolic of the London district ; Charles Butler, Esq. ; and other learned and enlightened Roman Catholics, at their examination before a select committee of the Honourable House of Commons, in 1816. The Roman Catholics of Britain, and their brethren in general who breathe a Protestant atmosphere, have involuntarily inhaled various Protestant sentiments and feelings, and have greatly benefited by the Reformation they condemn, however unwilling they may be to avow the obligation. In no other society of Christians will there be found, I verily believe, a greater proportion, according to its numbers, than among them, of honourable, amiable, and excellent men ; nor can any be found elsewhere, belonging to their religious per-

* Each of the above three Roman Catholic clergymen—Leander Van Ess, formerly at Marburg, now at Darmstadt ; Gossner, formerly at Munich, now in Russia ; and Wittmar, at Ratisbon—has lately prepared and published a German translation of the New Testament, for which they have all got episcopal, but none of them papal, authority ; and with the assistance of an hundred or more of their brethren, in distributing each his own translation, the first of these gentlemen has already sold or distributed 450,000 copies ; the second, 80,000 copies ; and the last, 60 or 70,000 copies.

suasion, more enlightened, candid, moderate, or liberal ; and yet, even they would close and seal up the wells of salvation, and in Protestant countries ; while their brethren in France, with more liberality, and in defiance of the above article of discipline, leave the fountain open, for “ there has not, for the last century, been in France (as I have informed myself from good authority) any objection to reading the Old or New Testament in the French language, or without notes, by any age or any description of people *.”

AUTHORS PRO AND CON.

As in every age there have been men who have maintained opinions different from the doctrine of the Church of Rome, so there have been always some of her children, eminent for piety and learning, who have employed their talents in expounding and defending those points of her faith which happened to be controverted in their time. It would be in vain to pretend to give any satisfactory account of the authors who have written for or against the Roman Catholic tenets, in a work of this nature, as the narrow limits it prescribes would scarcely contain a list of the names of all who have written on the subject of controversy—a theme which has employed many able pens, from the earliest ages of the church to the present day. As all Christians, however, are nearly interested in those unhappy disputes which have divided Europe since the beginning of the sixteenth century, it becomes in some respect necessary to mention a few, at least, of the most eminent of those writers who have distinguished themselves, since that time, on each side. Amongst Roman Catholic controvertists, Cardinal Bellarmine holds the first rank ; and the Protestants themselves do him the justice to acknowledge, that he, of all the Roman Catholic authors who have written against them, proceeds with the greatest candour in placing their arguments in their true light, and solves

* Mr. Charles Butler, at his examination as above, vol. ii. p. 428. An example this worthy of imitation. But I am not aware that the same privilege is granted to the members of this church in any other Roman Catholic country, or to any class of Roman Catholics elsewhere, except partially in some parts of Germany, as specified above.

A Roman Catholic priest assures me that he has lately incurred the high displeasure of his Vicar Apostolic, or bishop, for his having ventured to recommend from the pulpit to his hearers, to read their Bibles ; and that he is now doing penance, or is under church censure, for this, and the other no less *serious* offence of, having been considered to infuse into the minds of his catechumens, more than quantum sufficit of Scriptural knowledge!

them best*. Cardinal Stanislaus Hosius, bishop of Warmia, in Poland, was also one of the ablest polemical writers that any age ever produced. With these may be ranked Cardinal de Perron, in France, a prelate of an extraordinary memory, solid judgment, and rare erudition, who was brought up a Calvinist, but became afterwards a Roman Catholic. And the polemical works of Bossuet, bishop of Meaux, are a convincing proof of his great abilities as a controversial writer†. Among those who stood up for the Roman Catholic doctrine against Luther himself, was Eckius, a Swede. And Driedo, a doctor of Louvain; Martin Becan, a Jesuit; and the two brothers and bishops Adrian and Peter de Wallemburch, were able controvertists‡.

In the British empire, also, there have not been wanting several who have distinguished themselves in this line. Among the most eminent of these are Stapleton, Parsons, Howarden, Manning, and Mr. John Gother. The last of these, who was the author of the "Papist Represented and Misrepresented," was educated in the Protestant religion, but, becoming a Roman Catholic, entered into holy orders, and officiated as a missionary priest in England. The Right Rev. Dr. Richard Challoner, late vicar apostolic§ of the London district, has also greatly distinguished himself in this line; and Father O'Leary's great genius shines in his polemic, as well as in his other writings||. The Drs. George Hay and John Milner, the former late vicar apostolic of the Lowland district in Scotland, and the latter of the Midland district in England, have, with great ability, defended the Roman Ca-

* Bellarmine, "the most acute, the most methodical, the most comprehensive, and at the same time one of the most candid, among the controversialists of the Church of Rome."—*Bishop Marsh*.

† Bossuet is universally holden by his Church in the highest estimation. His "Exposition of the Doctrine of the Catholic Church" was never censured by the doctors of the Sorbonne, much less actually suppressed, as stated in some late publications. On the contrary, though its grand object is to disguise their tenets, it seems to have been viewed all along as an orthodox and valuable exposition of the Catholic doctrine; and it is indeed the acknowledged ground-work of the theologico-politico Catechism, lately published under the sanction of Bonaparte, "à l'Usage de toutes les Eglises de l'Empire François." What a pity that Lewis XVI. did not think of publishing such a catechism as this last, when he ascended the throne of France!

Bossuet's "Exposition" was replied to by Archbishop Wake, &c.

‡ The principal champions of the Church of Rome against the Reformers were Sylvester Prieras, Joannes Eckius, Jacobus Latomus, Joan. Driedo, Thomas Cajetanus, Thomas Morus, Joannes Roffensis, Joannes Faber, Joannes Cochleus, Dominicus Soter, Ambrosius Catharinus, &c.

§ See above, p. 307, note *.

|| See the second edit. of his "Tracts," 8vo. 1781.

tholic cause; and to these may be added Dr. Troy, the present Roman Catholic archbishop of Dublin, "a prelate eminent for his zeal and talents in the support of religion and morality*."

Nor are there wanting men, eminent both for their great parts and extensive learning, who have distinguished themselves by their controversial works in defence of the doctrines of the Reformation. Martin Luther and John Calvin, being the first principal propagators of these doctrines, were naturally the first to write in defence of them; but the most judicious of the learned among the Protestants, who have read their works, will, I believe, readily own that there have been many others who have done more honour to their cause by their writings, than these two chief Reformers. Melancthon, a disciple of Luther; Beza, the successor of Calvin; Peter Martyr; Bucer; and Kemnitius, were unquestionably learned men, who, by word and writ, both propagated and defended the Reformation. Jurieu, a Protestant minister in Holland, the antagonist of Bossuet; Mornay du Plessis, the celebrated opponent of Cardinal de Perron, and the Achilles of the French Calvinists; Claude; Molineus; Blondel; and Dallæus, have all warmly impugned the Roman Catholic doctrines; and their controversial works shew them to have been men of great parts and uncommon erudition.

The Protestant polemical writers which Great Britain has produced, are very numerous; and several of them are eminent for their learning. The Jewels, the Tillotsons, the Bulls, the Wakes, the Leslies, the Stillingfleets, the Burnets, the Chillingworths, and the Middletons, are celebrated names, and well known in Great Britain by their controversial writings. The Right Rev. Dr. Abernethy Drummond, the late titular bishop of Glasgow, in Scotland; and the Rev. Dr. Sturges, chaplain to his late Majesty—the former the polemical opponent of Dr. Hay, and the latter of Dr. Milner—have both of them distinguished themselves by their zeal and talents in defence of the Protestant cause.

The points at issue between the members of this church and the Protestants, have lately given rise to a controversy, which commenced at Glasgow in 1818, and is still carrying on with unabated ardour, and with considerable ability†.

* See Dr. Hales's correspondence with Dr. Troy, in the "Anti-Jacobin Review" for 1807.

† See "The Protestant, a Weekly Paper, on the principal Points of Controversy between the Church of Rome and the Reformed," Vols. i. and ii. 8vo. have been published at Glasgow, and the third is in progress.

With this exception, the controversial spirit seems to have gradually subsided of late years; and I presume no sincere Christian will regret it, as the good effects produced by polemical writings can scarcely be thought to compensate for that want of mutual charity which appears but too frequently to have dictated them. It is therefore to be hoped, that both parties will, for the future, employ their talents for the more useful purpose of endeavouring to stem that torrent of infidelity and impiety which seems to threaten the destruction of Christianity, and all true piety, throughout the world.

COUNTRIES WHERE FOUND, AND PRESENT NUMBERS.

The Roman Catholic religion is more extensively diffused, and more generally professed, than any other system of Christianity.

In *Europe*, it is the established and only religion in Italy*, Spain†, and Portugal‡; in the ci-devant Austrian and French Netherlands; in Sicily, Sardinia, and the other Mediterranean islands adjacent to Italy and Spain. In France, perhaps ten to one of the inhabitants are Roman Catholics§. In Poland, and throughout the hereditary dominions of the house of Austria, the case is the same with the great majority of the inhabitants, and probably with almost one half of the rest of the German population. In Hungary alone they exceed 4,000,000; and about the same number are found within the dominions of Prussia. A great proportion of his Britannic Majesty's European subjects profess the doctrine of the

* The Roman Catholics in Italy, including the two kingdoms of Sardinia and Sicily, together with Malta and Corsica, amount to about 20,000,000. The hierarchy consists of 1 pope, 40 cardinals, 38 archbishops, 62 bishops, 853 other dignitaries, and about 20,000 inferior clergymen.

† The population of Spain is about 11,000,000. The hierarchy consists of 8 archbishops, 44 bishops, 500 other dignitaries, and about 16,000 inferior clergy. Such is the present establishment; but perhaps neither the civil nor the religious code of Spain is yet fixed.

‡ The population of Portugal is reckoned at 3,000,000. The hierarchy consists of 2 archbishops, 13 bishops, 150 other dignitaries, together with about 4300 inferior clergy.

§ In France religious liberty is complete: all are equally admissible to civil and military employments; but though every man professes his religion with equal liberty, and obtains for his mode of worship equal protection, yet, by the 6th article of the French Constitution, "the Roman Catholic Apostolical religion is the religion of the state." The Roman Catholics in France may be reckoned at 25,000,000. Their episcopal body consists of 14 archbishops and 66 bishops, 11 vicars-general of metropolitan churches, 98 vicars-general or archdeacons, 416 canons, or prebends, together with about 25,000 rectors and curates, or inferior clergy. The clergy of all denominations are paid by the state.

Church of Rome. In Ireland the Roman Catholics are nearly three to one of all other denominations*; in England their number is nearly 250,000; and in Scotland about 50,000. The Roman Catholic religion is also established in seven of the Swiss cantons. In Holland too, and in the Protestant cantons of Switzerland, and also in Russia, many of its members will be found†. Sweden and Denmark contain a few; and in the provinces of European Turkey they are more numerous than is generally supposed. In that extended country there are Roman Catholic archbishops, bishops, chapters, and monasteries, and a numerous body of laity dwelling together in thousands‡.

In *Asia*, many of the subjects of the Grand Signior are Roman Catholics. The Maronites of Mount Libanus, with their patriarch and bishops, are all of this communion§. Their ecclesiastical chief is called the Patriarch of Antioch, the title which John Maron, the founder of the sect, assumed. They are said to have nine bishops, 150 priests, and 120,000 secular or lay members. Their country extends from the ridge of Mount Libanus to the shores of Tripoli; and the religious tyranny of the Turks is considerably relaxed in their favour, so that they perform all the ceremonies of their religion without restraint. "Each village has its chapel and priest, and each chapel has its bell: a privilege enjoyed by Christians in no other part of Turkey; for the sound of a bell is an abomination to the devout ear of a Mussulman. They assume also the right of wearing the green turban, which, except in their territories, would cost a Christian his life||."

There is a college at Rome for the gratuitous education of

* See Newenham's and other late accounts of the state of Ireland.

† See above, p. 201.

‡ "Etat present de l'Eglise Romaine," par Mons. Urb. Cerri, Secret. de la Cong. de Prop. Fide, à Amsterdam, 1716."

§ The name of a monastery, or rather of John Maron, a religious devotee, gave an appellation to one of those large bodies of Christians who, in the fifth century distracted the church respecting our Lord's incarnation, and, from their maintaining that though there were two natures yet there was but one will in Christ, were called *Monothelites*. The Greek Church retained and supported what has all along been considered as the orthodox doctrine on this head; and the family of Constantine persecuted the Maronites with fire and sword. They, however, remained a distinct and independent society, till the twelfth century, when they renounced the error of the Monothelites, and submitted to the jurisdiction of the Church of Rome, with which they remain connected to the present day. At the same time their subjection does not appear to be unlimited, for the supremacy of the pope is little more than nominal: the clergy elect their own spiritual chiefs, and despise the regulation of the Latin church for the celibacy of the priests, &c.

|| Mill's "History of Muhammedanism," 1817, p. 394.

the Maronite youth; and the most distinguished scholar it has yet produced was Jos. Simon Assemanus, the able defender of his sect*. There are besides many others throughout Syria, Mesopotamia, and Armenia. Some Roman Catholics are to be found in Persia. Throughout Hindostan and the other southern parts of Asia, Siam, Cochin-China, Tonquin, and the vast empire of China itself, the number of Roman Catholics is very great. And in the Philippine Isles and others of the Eastern Ocean, the Roman Catholic religion is very generally established.

The mission to China is supplied by the college of St. Joseph, at Macao, which is now under the direction of the priests of the Missionary Congregation. From the report of the state of the missions in 1810, it appears that there were then in China, Tonquin, Cochin-China, and Siam, 14 bishops, 7 apostolic-vicars, 43 European missionaries, 231 native priests, and 585,000 Roman Catholic Christians†.

The great body of Roman Catholics, from the banks of the Crishna to Cape Comorin, is intrusted to the care of two titular archbishops, two titular bishops, and three bishops *in partibus*, with the title of vicars-apostolic. The two archbishops are, that of Goa, the metropolitan of all India, taking also the title of Primate of the East, and that of Cranganore, on the Malabar coast. The two bishopricks are, that of St. Thomè, near Madras, and that of Cochin and Quilon. All these titular bishops are appointed by the court of Portugal; but the vicars-apostolic hold their spiritual authority immediately from the Congregation de Propaganda Fide. Of these, one lives at Bombay; another at Virapoly, near Cochin; and the third at Pondicherry. The archbishop of Goa has under his immediate jurisdiction about 500,000 souls; the archbishop of Cranganore 40,000; the bishop of Cochin and Quilon, 30,000; the bishop of St. Thomè, 60,000; the vicar-apostolic at Bombay, 10,000; at Pondicherry, 35,000; and at Virapoly 80,000;—making in all 755,000 in the Peninsula of India‡.

* See his "Bibl. Orientalis," tom. i. p. 496. The antiquities of the Maronites are stated at great length in the second volume of La Roque's "Voyage de Syrie et de Mont Liban." See also Niebuhr's "Voyage," tom. ii. p. 346; Dandini's "Voyage du Mont Liban;" Marini "Vita," letter 66; "Journey from Aleppo to Damascus;" and the "Jewish Expositor" for 1822, p. 336, &c.

† Missionary Register for Oct. 1822, p. 421.

‡ See a brief but lucid account of them in l'Abbè Dubois's Letter to Archdeacon Barnes, in the Missionary Register for 1816, p. 441, &c. See also Dr. Buchanan's "Christian Researches," edit. 1819, p. 140, &c.

In *Africa*, though the light of the Gospel cannot be said to have expelled the darkness of Paganism and Mohammedism, any more than in *Asia*, yet the Roman Catholic religion prevails in many parts of its vast extent. Not to mention *Madeira*, the *Canary* and *Cape de Verd Islands*, the inhabitants of which are all Roman Catholics; a great proportion of the inhabitants of *Loango*, *Congo*, and *Angola* adhere to the doctrines of the Church of Rome. The same holds true of several kingdoms on the eastern coast of that continent; viz. *Mocaranga*, *Mozambique*, *Zanguebar*, and *Melinda*. In *Guinea* too, in the Mohammedan states of the North, and in *Egypt*, not a few Christians of the Church of Rome are to be found.

America.—The whole of the southern continent of *America*, including the native aborigines and the descendants of the European colonists, profess to be members of the Church of Rome, with the exception of most of the Dutch at *Surinam*, and of a few wandering tribes in the interior and towards the southern promontory. The same religion is professed throughout the Spanish settlements in North America, and in the Spanish and *ci-devant* French West Indies, as well as by three-fourths of the inhabitants of *Canada*, where it is the established religion.

Before the American Revolution, Roman Catholics were not tolerated in any of the colonies, excepting in the two proprietary governments of *Maryland* and *Pennsylvania*; and all the clergy and members of this church throughout the United States were under the superintendence of the Bishop of *Baltimore*, till the year 1809, when that town (the capital of *Maryland*) was created a metropolitan see*, and four new dioceses were erected, viz. *Boston*, *New York*, *Philadelphia*, and *Bard's Town* in the State of *Kentucky*. The bishops of all these dioceses are suffragans to the archbishop of *Baltimore*. And in addition to these, two other dioceses have more lately been erected, out of part of the archdiocese, viz. *Virginia*, and the *Carolinas* and *Georgia*. The bishop of *Louisiana*, now one of the United States, whose residence

* The cathedral of *Baltimore*, which was built in 1820, is said to be the finest church in the United States, and to have cost upwards of 50,000*l.* sterling. In most of the dioceses now specified, there is one or more colleges or seminaries, under the direction of Roman Catholic clergymen. The Jesuits also have a thriving college at *Georgetown* in *Maryland*, and the English Dominicans have one in *Kentucky*. There are, besides, five or six seminaries for ladies in the United States: some of these,

is St. Louis, in the new State of Missouri, is not a suffragan of the archbishop of Baltimore*.

Maryland, like Pennsylvania, follows the religion of the first planter and proprietor, Lord Baltimore, who was a Roman Catholic; nearly one-half of the inhabitants are therefore members of this church, who are now also numerous, and daily increasing in numbers, throughout the other states, particularly in large towns.

According to the Roman Court Calendar of last year (1822), the number of living cardinals was then 44; and the number of patriarchs, archbishops, and bishops scattered over the Christian world, amounted to 550, exclusive of those in *partibus infidelium*.

“ Let us look for a moment to that great and ancient church, whose corruptions we must deplore, but whose liberality and zeal we should do well to imitate. How have the Roman Catholic Christians, by their habitual liberalities, constantly kept their missionary treasury overflowing with silver and gold! To say nothing of the millions which they have expended in other countries, behold their magnificent churches erected from one extremity of India to the other! Behold, too, the thousands of their missionaries, travelling into all the earth, sustaining labours, privations, and sufferings, beyond a parallel in modern ages! Behold them doing all this to extend the dominion of their church!”
 “ Where is the country which they have not penetrated? Have they not encircled the continent of Africa, from the Straits of Gibraltar to the Red Sea? Are they not found on the confines of Arabia, and in the heart of Persia? Have they not entered Tartary, Cabul, Cashmire, Tibet, Booton, and Nepaul? Throughout India, from the mouths of the Indus to Cape Comerin, and from Cape Comerin to the Ganges, their number is immense. They are also numerous in Siam, Pegu, Ava, Tonquin, Cochin, and the Chinese empire. They have entered many of the islands in the Indian Seas, and laboured extensively among the savage tribes of South America †.”

however, are merely for the education of females; but in others the members are required and expected to take the vows of poverty and continency.

* The number of clergymen within these eight dioceses, including the Jesuits, is said to amount to about 140: and complaints have been made, that, of the students who enter their colleges with a view to the church, comparatively few persevere unto the end; the greater number preferring secular employments, on the ground that they have no vocation—in other words, that they cannot conscientiously bind themselves by a vow of celibacy, &c.

† “ Conversion of the World,” edit. 1819, pp. 31-2 and 68,9.

It would be well if all this zeal had been expended; and all these exertions used, "in majorem Dei gloriam," or in teaching and exhibiting Christian principles, as well as in extending the Christian name: but that such has not been the case is a melancholy fact, and particularly in as far as regards the missions of the Jesuits, which in too many instances have been little else than cloaks to conceal a subtle and ambitious policy, operating by means of commerce, and producing merely secular results. From Roman Catholics themselves, and even from Roman Catholic bishops, we learn that the Jesuits scrupled not to mix pagan and idolatrous rites with the worship they taught; that they inculcated, in China and elsewhere, the same corrupt compliances, the same worldly standard of morals, and the same convenient toleration of human passions and heathen vices, as they promulgated with so much success in Europe, under the name and with the sanction of religion. The history of their missions furnishes abundant proof of the corrupt and worldly spirit by which they have been actuated at all times, and proves that, in traversing the seas, they have been occupied in amassing wealth and acquiring power, rather than in inculcating Christian principles, or in adding to the church such as shall be saved. It shews, that "in Japan they only excited disturbances, meddled with affairs of state, brought down persecution upon all the Christians there, and at length irreparably ruined the cause of Christianity itself in that vast empire;—that in China, notwithstanding the decrees of the court of Rome, they allied Christianity with the idolatrous worship of Confucius;—that on the coasts of Malabar they authorized, and observed, the most superstitious and indecent practices;—that they pertinaciously resisted the numerous decisions of the popes against idolatry;—that in all their missions, in order that they might have neither witnesses nor judges of their disorders, they waged open war with other missionaries, with vicars-apostolic, with bishops, and papal legates;—that, when they considered their interest to require it, they put in practice the horrid maxims taught by their own casuists, that it is lawful to kill those who do any injury to a religious order;—and, finally, that whenever it became necessary to rid themselves of those who incommoded them, they exercised cruelties altogether unheard of and unknown among ordinary persecutors*."

* "History of the Jesuits," as above, vol. ii. p. 150-1.—To this work the reader who wishes to trace the history and character of this society, is referred.

Yet these are the men—or, rather, this is the (shall I say, unchristian?) society, which Pius the VIIth, who now sits “at the helm in the bark of St. Peter,” thought fit to restore in 1814, and whose members he vouchsafes to employ, as “vigorous and experienced rowers.” These men, or members of this society, are again scattered far and wide, not only throughout the pale of their church, but likewise *in partibus infidelium*; as here in England, where, if my information be correct, they are both numerous and zealous; so numerous as to excite alarm in the minds of serious Protestants; and so zealous as to appear in coloured clothes, to gain easier admission into society, and to elude suspicion, agreeably to the maxim prefixed as a motto to their *Secreta Monita*, now before me, “Au défaut de la *force*, il faut employer la *ruse* *.”

If bigotry and intolerance be characteristics of the members of the Church of Rome, it is possible for Protestants to err on the other side,—to disregard the dangers to which their vessel is exposed, or to neglect to profit by past experience. But,

“Improbè Neptunum accusat qui iterum naufragium facit.”

CATALOGUE OF THE POPES.

The following is given as a correct and authentic catalogue of the Bishops of Rome, from St. Peter to Pius VII. the *present* Roman pontiff. I beg leave, however, to remind the reader, that scarcely two catalogues are found exactly to agree, particularly in regard to the earlier popes.

* The extensive collegiate establishment of Stonyhurst, near Preston, in Lancashire, belongs exclusively to the Jesuits. A close connection subsists between that college and the large establishment of Jesuits at Castle Browne in Ireland; and, I may add, a constant communication is maintained by both, with Spain, Italy, and France.

The case of the Roman Catholic College of Maynooth in Ireland, which is supported by Government, appears to be an anomaly in Protestant legislation.

The Roman Catholics in this country do not take the Oath of Supremacy, because they hold that the jurisdiction and authority in matters ecclesiastical within this realm, belongs, not to the King, but to the Pope. As a substitute for it, Government therefore accepts from them the form of Oath, Abjuration, and Declaration, that may be seen in the 1st edition of this work, vol. ii. p. 79-80.

On the much-disputed point of their emancipation, I do not take upon me to offer any opinion, but shall merely direct the attention of the reader to that of Bishop Horsley. “I conceive,” says that distinguished prelate, “that the Roman Catholics already enjoy a perfect toleration: the statutes which exclude them from offices of high trust and authority in the state are not penal; such exclusions are not penalties; and the relaxation of those statutes would not be toleration; it would be an indulgence of a very different kind,” &c.—*British Critic* for 1813, p. 227.

Some of these bishops have sealed their faith with their blood ; many of them have been eminent for their learning and piety, and too many of them have been of characters quite the reverse. The letter *m* here designates those whom the members of this church have placed in the list of martyrs, and *St.* is prefixed to those who have been canonized.

	Elected A. D.	Died A. D.
1. St. Peter, <i>Apostle & m.</i> ...	—	65
2. St. Linus, <i>m.</i>	65	76
3. St. Cletus, <i>m.</i>	76	89
4. St. Clement I. <i>m.</i>	89	98
5. St. Anacletus, <i>m.</i>	98	100
6. St. Evaristus, <i>m.</i>	100	109
7. St. Alexander I. <i>m.</i>	109	117
8. St. Sixtus, I. <i>m.</i>	117	127
9. St. Telephorus, <i>m.</i>	127	138
10. St. Hyginus, <i>m.</i>	138	142
11. St. Pius I. <i>m.</i>	142	156
12. St. Anicetus, <i>m.</i>	156	168
13. St. Soter, <i>m.</i>	168	177
14. St. Eleutherius, <i>m.</i>	177	192
15. St. Victor I. <i>m.</i>	192	201
16. St. Zephyrinus, <i>m.</i>	201	219
17. St. Calixtus I. <i>m.</i>	219	224
18. St. Urbanus I. <i>m.</i>	224	231
19. St. Pontianus, <i>m.</i>	231	235
20. St. Anterus, <i>m.</i>	235	236
21. St. Fabianus, <i>m.</i>	236	250
22. St. Cornelius, <i>m.</i>	250	252
23. St. Lucius I. <i>m.</i>	252	253
24. St. Stephen I. <i>m.</i>	253	257

No. 1. "Some writers," says Mr. Milner, "seem to have gone too far, in denying that Peter ever was at Rome. But the cause of Protestantism needs not the support of an unreasonable scepticism."—*History of the Church*, vol. p. 36.

See Barstier's "Inquiry about the Ancient Bishops of Rome," Utrecht, 1740. This author, who was a Protestant, takes the affirmative side of the question, with Bishop Pearson, Dr. Brett, Mr. Whiston, &c. &c. On the other hand, Budæus, Bower, &c. &c. adopt the negative side.

6. Irenæus places Evaristus after Clement.

8. They have no authority for his being a martyr.

15. See Butler's *Lives of the Saints*, vol. vii. p. 154.

22. Not a martyr—died at Civita Vecchia. The first schism in the church in his time, and Novatus the antipope.

24. There is no evidence of his being a martyr.

	Elected A. D.	Died A. D.
25. St. Sixtus II. <i>m.</i>	257	258
26. St. Dionysius	258	271
27. St. Felix I. <i>m.</i>	271	276
28. St. Eutichianus	276	283
29. St. Caius, <i>m.</i>	283	296
30. St. Marcellinus, <i>m.</i>	286	304
31. St. Marcellus I. <i>m.</i>	304	309
32. St. Eusebius	309	311
33. St. Melchianes	311	313
34. St. Sylvester I.	313	335
35. St. Mark	335	336
36. St. Julius I.	336	352
37. Liberius	352	366
38. St. Felix II.	—	359
39. St. Damasius I.	366	384
40. St. Siricius	384	398
41. St. Anastasius I.	398	402
42. St. Innocent I.	402	417
43. St. Zozimus	417	418
44. St. Boniface I.	418	423
45. St. Celestine I.	423	432
46. St. Sixtus III.	432	440
47. St. Leo the Great	440	461
48. St. Hilary	461	467
49. St. Simplicius,	467	483
50. St. Felix III.	483	492
51. St. Gelasius I.	492	496
52. St. Anastasius II.	496	498
53. Symmachus	498	514
54. Hormisdas	514	523

26. Wrote against the Sabellians: Dr. Lardner's "Credibility," vol. iii. p. 256.

30. Sacrificed to idols: Howell's "Pontificate," p. 25.

37. Was an Arian, and was condemned for heresy: *ibid.* p. 43.

38. An Arian. Liberius being sent into banishment by the Emperor Constantine, for opposing the Arians in his absence, Felix was put in his place. After his death Liberius resumed his former dignity: see Berti's Eccles. Hist. fourth age.

43. A Pelagian.

45. A good man and a faithful pastor: see Milner's "History of the Church," vol. ii. p. 535.

47. A man of eloquence and courage.

54. Placed the first crown on the pontifical cap: Boniface the VIIIth added the second crown, and John XXII. assumed the third crown,

	Elected A. D.	Died A. D.
55. St. John I. m.	523	526
56. Felix IV.	526	530
57. Boniface II.	530	532
<i>Dioscorus, Antipope.</i>		
58. John I.	532	535
59. Agapetus I. ...	535	536
60. St. Sylvester, m.	536	540
61. Vigilius	540	555
62. Pelagius	555	560
63. John III.	560	573
64. Benedict I.	574	578
65. Pelagius II.	578	590
66. St. Gregory the Great ...	590	604
67. Sabinian	604	606
68. Boniface III.	607	607
69. Boniface IV.	607	615
70. Deusdedit	615	618
71. Boniface V.	618	625
72. Honorius I.	625	638
73. Severinus	638	640
74. John IV.	640	642
75. Theodorus I.	642	649
76. St. Martin I.	649	655
77. Eugenius I.	655	657
78. Vitalian	657	672
79. Adeodatus	672	676
80. Domnus I.	676	678
81. St. Agatho	678	682
82. St. Leo II.	682	683
83. St. Benedict II.	684	695

which completed the arrogant Tiara, since continued to be worn by his successors: see Anti-jacobin Review for 1812, p. 230. The address from the Cardinals on the Popes receiving the crown is this—"Accipe Thyarum tribus coronis ornatum, et scias te esse patrem, principem et regem; rectorem orbis; in terra vicarium Salvatoris nostri Jesu Christi."—*Roman Pontifical*.

66. Wished to decline the popedom—the only pope who has written to any extent. Protested against John, patriarch of Constantinople, assuming the name of Pope and Universal Bishop, which he called blasphemous, and the usurper of it the forerunner of anti-Christ.

68. Most desirous of the title of Universal Bishop, and the first pope that claimed it.

72. See Mosheim, vol. ii. p. 192; or, "History of Religion," vol. i. p. 76.

78. The first who fixed Divine service in the Latin tongue.

	Elected A. D.	Died A. D.
84. John V.	685	686
85. Conon	686	687
86. Sergius I.	687	701
87. John VI.	701	705
88. John VII.	705	707
89. Sisinnius	707	708
90. Constantine	708	715
91. St. Gregory II.	715	731
92. Gregory III.	731	741
93. St. Zachary	741	752
94. Stephen II.	752	757
95. Paul I.	757	767
<i>Constantine, Antipope.</i>		
96. Stephen III.	767	772
97. Adrian I.	772	795
98. Leo III.	795	816
99. Stephen IV.	816	817
100. Paschal I.	817	824
101. Eugenius II.	824	827
102. Valentine	827	827
103. Gregory IV.	827	844
104. Sergius II.	844	847
105. St. Leo IV.	847	855
106. Benedict III.	855	856
<i>Anastasius, Antipope.</i>		
107. St. Nicolas I.	858	867
108. Adrian II.	867	872
109. John VIII.	872	882
110. Marinus I.	882	884

91. An open advocate of idolatry, and therefore called, by Mr. Milner, "the first pope."

93. Judged the true doctrine of the antipodes to be heretical.

94. Wrote in the name of St. Peter.

104. Reckoned by some the first who changed his name.

105. "That a pretended woman, called Joan, interrupted the series of the succession between Leo IV. and Benedict III., is a most notorious forgery; as the learned Blondel, though a violent Calvinist, and enemy of the Church of Rome, has, by an express dissertation, demonstrated. On this idle fable see Lambecius, Leo Allatius, Mireus, Onuphrius, Copus, Nat. Alexander; and the Protestants Courcelly, Boxhorn, Conring, Vignery, Gasselty, Cave, Schooky, in Bayle's Dictionary, at the word *pope*."—There are about sixty writers on each side of this famous question.

107. *Paparam superbissimus*—Lampe.

	Elected A. D.	Died A. D.
111. Adrian III,	884	885
112. Stephen V.	885	891
113. Formosus	891	896
114. Stephen VI.	896	897
115. Romanus	897	898
116. Theodorus II.	896	898
117. John IX.	898	900
118. Benedict IV.	900	903
119. Leo V.	903	903
120. Christopher	903	904
121. Sergius III.	904	911
122. Anastasius III.	911	913
123. Lando	913	914
124. John X.	914	928
125. Leo VI.	928	929
126. Stephen VII.	929	931
127. John XI.	931	936
128. Leo VII.	936	939
129. Stephen VIII.	939	942
130. Marinus II.	942	946
131. Agapetus II.	946	957
132. John XII.	957	964
<i>Leo VIII., Antipope.</i>		
133. Benedict V.	964	965
134. John XIII.	965	972
135. Benedict VI.	972	
<i>Boniface VII., Antipope.</i>		
136. Donnus II.	974	976
137. Benedict VII.	976	984
138. John XIV.	984	985
139. John XV.	985	996

111. Mosheim (vol. ii. p. 299) calls him Eugenius III.

113. Bishop of Porto, was the first that was translated from another see to Rome.

114. Boniface VI., who is here overlooked, stands in some other catalogues between Formosus and Stephen VI.; but indeed scarcely two catalogues are found to agree.

124. See "Mosheim," vol. ii. p. 401; or, the "History of Religion," vol. i. p. 79.

133. Most worthless, and, according to some, the first that changed his name: see above, No. 104, note.

134. The first that baptized bells; see above, p. 281, note

	Elected A. D.	Died A. D.
140. Gregory V.	996	999
141. Sylvester II.	999	1003
<i>John XVI., Antipope.</i>		
142. John XVII.	1003	1003
143. John XVIII.	1003	1009
144. Sergius IV.	1009	1009
145. Benedict VIII.	1009	1024
146. John XIX.	1024	1033
147. Benedict IX.	1033	1044
148. Gregory VI.	1044	1046
149. Clement II.	1046	1047
150. Damasius II.	1047	1048
151. St. Leo IX.	1048	1054
152. Victor II.	1055	1057
153. Stephen IX.	1057	1058
<i>Benedict X., Antipope.</i>		
154. Nicolas II.	1059	1061
155. Alexander II.	1061	1073
<i>Honorius II., Antipope.</i>		
156. St. Gregory VII.	1073	1085
<i>Clement III., Antipope.</i>		
157. Victor III.	1086	1087
158. Urban II.	1087	1099
159. Paschal II.	1099	1118
160. Gelasius II.	1118	1119
161. Calistus II.	1119	1124
162. Honorius II.	1124	1130
163. Innocent II.	1130	1143
164. Celestine II.	1143	1144
165. Lucius II.	1144	1145
166. Eugenius III.	1145	1145
167. Anastasius IV.	1153	1154

141. A scholar and friend of learning, and hence viewed as a sorcerer.

146. Was never ordained deacon or priest.

147. Created pope when only twelve years old.

150. The first who caused himself to be crowned.

151. For his virtues reputed a saint.

156. Hildebrand—seized the papal chair as it were by force; was ambitious, haughty, and tyrannical—the first who prohibited the Scriptures in the vulgar tongue, and that taught the doctrine of deposing kings, &c.

158. Jealous for restoring the ancient discipline.

166. An humble, pious, and good man.

	Elected A. D.	Died A. D.
168. Adrian IV.	1154	1159
169. Alexander III.	1150	1185
173. Lucius III.	1181	1185
171. Urban III.	1185	1187
172. Gregory VIII.	1187	1187
173. Clement III.	1188	1191
174. Celestine III.	1191	1198
175. Innocent III.	1199	1216
176. Honorius III.	1216	1227
177. Gregory IX.	1227	1241
178. Celestine IV.	1241	1243
179. Innocent IV.	1243	1254
180. Alexander IV.	1254	1261
181. Urban IV.	1261	1264
182. Clement IV.	1265	1268
183. Gregory X.	1271	1276
184. Innocent V.	1276	1276
185. Adrian V.	1276	1276
186. John XXI.	1276	1277
187. Nicolas III.	1277	1281
188. Martin IV.	1281	1285
189. Honorius IV.	1285	1287
190. Nicolas IV.	1287	1292
191. St. Celestine V.	1294	1294
192. Boniface VIII.	1294	1303
193. Benedict XI.	1303	1304
194. Clement V.	1305	1314
195. John XXII.	1316	1334

168. Nicholas Brekekepere—the only Englishman that ever filled the papal chair.

169. An encourager of learning, but the man who canonized T. Beckett.

171. Declared a crusade against the Livonians, and compelled them to receive baptism.

175. Ambitious and intolerant—instituted the inquisition, and wrote many weak and absurd things—excommunicated King John of England, and interdicted the kingdom for six years.

177. A man of industry, acuteness, and learning; and kindly interfered in behalf of the Jews.

181. The son of a French cobbler.

188. This pope is called Martin IV. because Martin II. is the same with Martinus I., and Martin III. the same with Martinus II.

191. A most excellent pope, and the last who has abdicated.

193. Entered the pontificate “as a fox, lived as a lion, and died as a dog.”

194. The first pope who resided at Avignon.

195. Assumed the third crown, and so completed the arrogant Tiara : a Millenarian.

	Elected A. D.	Died A. D.
196. Benedict XII.	1334	1342
197. Clement VI.	1342	1352
198. Innocent VI.	1352	1362
199. Urban V.	1362	1369
200. Gregory XI.	1370	1378
201. Urban VI.	1378	1389
202. Boniface IX.	1389	1403
203. Innocent VII.	1404	1406
204. Gregory XII.	1406	<i>deposed</i> 1409
205. Alexander V.	1409	1410
206. John XXIII.	1410	1415
207. Martin V.	1417	1431
208. Eugenius IV.	1431	1447
209. Nicolas V.	1447	1455
210. Calixtus III.	1455	1458
211. Pius II.	1458	1464
212. Paul II.	1464	1471
213. Sixtus IV.	1471	1484
214. Innocent VIII.	1484	1492
215. Alexander VI.	1492	1503
216. Pius III.	1503	1503
217. Julius II.	1503	1513
218. Leo X.	1513	1521

197. Protected the Jews.

199. According to some, the first who used the triple crown.

201. Exerted his zeal against the vices and luxury of the cardinals, and for reformation of discipline.

202. Eager to aggrandize his own family with the riches of the church.

206. During the interregnum between John XXIII. and Martin V. there were in fact no fewer than three popes—one at Rome, one at Avignon, and the third in Spain—they were all deposed.

207. Unfriendly to reformation, but, upon the whole, an honest and good man.

209. Displayed great magnificence and a love of literature.

211. Aeneas Sylvius, who wrote the History of Bohemia, &c. When he could not prevail on the sovereigns of Europe to renew the crusade, he attempted by letter to convert the Turkish Emperor.

213. Platina, who wrote the History of the Popes (in fol. 1485), whom he reckons 222—of a turbulent disposition.

214. Cruelly persecuted the Waldenses.

215. "The Tiberias of Christian Rome,"—of much cruelty, and guilty of scandalous vices, yet kind to the Jews: see his Life, and that of his son Cæsar Borgia, by Gordon, 1729.

217. More a soldier than a bishop: his pontificate cost the lives of more than 200,000 men.

218. A bishop when eight years old, a cardinal when thirteen; and yet a bastard and an atheist!

	Elected A. D.	Died A. D.
219. Adrian VI.	1522	1523
220. Clement VII.	1523	1534
221. Paul III.	1534	1549
222. Julius III.	1550	1555
223. Marcellus II.	1555	1555
224. Paul IV.	1555	1559
225. Pius IV.	1559	1565
226. St. Pius V.	1566	1572
227. Gregory XIII.	1572	1585
228. Sixtus V.	1585	1590
229. Urban VII.	1590	1590
230. Gregory XIV.	1590	1591
231. Innocent IX.	1591	1591
232. Clement VIII.	1592	1605
233. Leo XI.	1605	1605
234. Paul V.	1605	1621
235. Gregory XV.	1621	1623
236. Urban VIII.	1623	1644
237. Innocent X.	1644	1655
238. Alexander VII.	1655	1687
239. Clement IX.	1687	1689
240. Clement X.	1689	1676
241. Innocent XI.	1676	1689
242. Alexander VIII.	1689	1691
243. Innocent XII.	1691	1700
244. Clement XI.	1700	1721
245. Innocent XIII.	1721	1724
246. Benedict XIII.	1724	1730

219. A Dutchman, of Utrecht; one of the best of the popes, and a man who was so little proud of that dignity, that he deemed it the greatest misfortune of his life.

220. Duppa compares his sufferings with those of Pius the VIth.

221. His chief virtue was dissimulation; approved in 1540 the society of Jesuits, that was founded by St. Ignatius of Loyola.

222. Gave his own cardinal's hat, the morning of his election, to the keeper of his monkeys.

223. A good and worthy man, who said he knew not how any pope could be saved.

224. Very unpopular.

226 See his Bull against Queen Elizabeth, in Camden's Annals, pp. 179—181.

227. Rectified the calendar, and brought it to its present state.

228. Of mean extraction, but expensive and ambitious.

241. Parsimonious; and ignorant, not only of divinity but also of Latin.

244. Of respectable talents, yet not ambitious of the papal throne, though unanimously elected.

	Elected A. D.	Died A. D.
247. Clement XII.	1730	1740
248. Benedict XIV.	1740	1758
249. Clement XIII.	1758	1769
250. Clement XIV.	1769	1774
251. Pius VI. ..	1775	1799
252. Pius VII.	1800	—

248. His election was the result of six months' confinement to the electors.

249. The last of the fanatical popes.

250. The famous Ganganelli, who abolished the society of Jesuits in 1773. Though destitute of the advantages of birth or fortune, yet he and Benedict the XIVth united in their persons the grandeur of kings, the discretion of bishops, the elegance of courtiers, and the learning of philosophers. See his life, by the Marquis Caraccioli.

251. To aggrandize his house and name was his prevailing passion; yet he was intelligent and liberal, and approved of the use of the Scriptures to the laity; "*illi enim sunt fontes uberrimi, qui cuique patere debent ad hauriendum et morum et doctrinæ sanctitatem.*" Thus acting in opposition to the Council of Trent, which seals up those fountains of salvation: "*Indiscriminata lectio sacræ Scripture interdicta est.*"

252. Was chosen at Venice in 1800, when there were only thirty-four cardinals in conclave; was condemned by Bonaparte to an obscure imprisonment; absolves the French from their allegiance to the Bourbons; inaugurates Bonaparte. "his beloved son in Christ;" reproaches the toleration of the French government, re-establishes the Inquisition, and restores the Jesuits, who are once more let loose on the world to *Christianize* heathens abroad and to *Heathenize* Christians at home. Such are the claims which his holiness, now an octogenarian, will have on the love and admiration of the world.

I once more congratulate myself that my duty does not oblige me to close this article with any further remarks on the subject of this scheme of religion, or to express my real and candid opinion respecting it; since at every view that I take of it, its hay and stubble are almost the first things that present themselves to the eye of my mind.

CHURCH OF THE WALDENSES.

NAME.

THE Waldenses, who inhabit the valleys of Piedmont, profess the Protestant faith, and may be styled the *proto-Protestants*. They were indeed protestants against the Roman Catholic religion long before the term Protestant, in the sense it is now commonly used, existed. And, having all along opposed the errors of that church, they cannot properly be termed *Reformed*—a name that can apply to those only who have renounced the heretical tenets they had formerly embraced. Some have erroneously supposed that they derive their name from *Valdo*, of Lyons, whom they consider as their founder; but the French name of *Vaudois*, or Italian of *Valdesi* (whence our word *Waldenses*), signifying *valley-men*, has always been their proper appellation.

HISTORY.

From the old records that are still preserved by the Vaudois churches, their antiquity may be clearly traced to the eighth century; and, according to one of their best historians, who wrote in 1669, even to the time of the Apostles. The bold protestations of Claudius, archbishop of Turin, against the abuses and innovations that the Roman pontiff wished to introduce into the church of Christ, drew down the thunders of the Vatican upon this people, who then belonged to his diocese; and from that period to the present day they have suffered more or less by fire and sword, imprisonment, massacres, proscriptions, vexations, and restrictions: so that the subjects of this article are descendants of a class of men who were, for a series of ages, "destitute, afflicted, tormented;" but "of whom the world was not worthy."

"So early as the twelfth century they were remarked for the purity of their religious doctrines and practice, and were called contemptuously, by their enemies, the *Cathari*—i. e. "the pure." In the thirteenth century, they and the Albigenses prevailed so extensively that the pope thought it necessary

to exert his utmost efforts to suppress them. For this purpose, the first crusade was proclaimed by Christians against Christians, and the office of the Inquisition was first instituted; the one to subdue their bodies, the other to enslave their souls. The most horrible cruelties were in consequence committed on this innocent people. Immense numbers were slain; multitudes compelled to forsake their native country; and others to take refuge in caverns, fastnesses, and recesses of rocks. From that time till 1800, their history is marked by a continual succession of cruel and oppressive edicts and inflictions. Piedmont having then become subject to France, the Waldenses were placed by the French Government on the same footing with their other subjects, and thus enjoyed a season of tranquillity; but no sooner was Victor Emanuel restored to his dominions, after the downfall of Bonaparte, than he issued a manifesto, restoring in full vigour all the edicts which had been published by his predecessors. They are now, therefore, reduced to the utmost poverty and distress. Some of their schools are shut up, for want of money to pay the schoolmasters; and their young men intended for the sacred ministry are entirely destitute of the funds necessary for their support*,"

DOCTRINES.

They receive, as canonical, all the books of Sacred Scripture which are recognised as such by the Church of England; which books, they affirm, teach the existence of an Almighty, All-wise, and All-bountiful Being, who created all things through pure benevolence, and formed Adam after his own image and likeness; but, through the envy of satan, and the disobedience of our first parents, sin entered into the world, and thus all men are sinners in Adam, and by Adam. They believe the promise made to the ancient fathers, who received the Law; the knowledge of which, and a consequent sense of their own unrighteousness and inability, (as the

* "Christian Guardian," 1821, p. 397.

Reinerus, an inquisitor, thus spoke of the Waldenses in the thirteenth century:—"Of all the sects which have been, or now exist, none is more injurious to the Church of God," (meaning the Church of Rome), "for three reasons:—1. Because it is more ancient. Some say it has continued from the time of Silvester; others, from the time of the Apostles. 2. Because it is more general. There is scarcely any country into which this sect has not crept. And, 3. Because all the others excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, and believe rightly all things concerning God, and all the articles which are contained in the Creed."

Vandois assert) made them long for the coming of Messiah, who was to make satisfaction for their sins, and personally fulfil the Law. They maintain that the Messiah was born at the time appointed by God his Father—viz. at a period when all iniquity abounded; and that he came, not merely to promote good works (for all were sinners), but in order to bring grace and mercy to man, and to declare the faithfulness of God. They confess that Christ is our Life and Truth, our Peace and Righteousness, our Shepherd and Advocate, our Victim and High Priest; and that he died for the salvation of all who believe, and rose again for their justification. They contend that there is no other mediator or advocate with God, besides Jesus Christ. They hold that the Virgin Mary was a holy person, humble, and full of grace; and that she and all the other saints in heaven are expecting the resurrection of their bodies at the day of judgment; and, moreover, that after this life there are only two places, called heaven and hell—one for the saved, the other for the lost; and they deny altogether the place called Purgatory, considering it as the dream of antichrist, and contrary to the Scriptures of truth. They acknowledge only two sacraments, viz. Baptism and the Lord's Supper. They oppose the supremacy of the pope; admit the orders of bishop, priest, and deacon in the church of Christ; and approve the marriage of the clergy, as right and necessary. They judge that it is lawful to take an oath, provided the Lord's name be not taken in vain, which they think is not the case when the oath is taken for the glory of God and the good of our neighbour; and that it may be taken before a magistrate, whether upright or not, because he holds his power from God; and, further, that the taking of an oath in this manner no way contradicts what is written in St. Matthew v. 34. They declare, that kings, princes, and governors are ordained and established as God's ministers, to whom obedience is due; and that Christians are bound to honour them and pay tribute, for they bear the sword for the defence of the good, and the punishment of the evil; and (as they add) none is exempted from this obedience who wishes to be called a Christian, and to follow the example of our Lord Jesus Christ. Many instances might be cited to prove that their loyalty is not an empty profession, only to be found in their prayer-book; for they have frequently been put to the test, and found faithful. To sum up all their doctrines in a few words,—they receive the Apostles', Athanasian, and Nicene Creeds; and the former, as well as the Ten Command-

ments and the Lord's Prayer, is continually recited in the congregation every Sabbath-day*.

WORSHIP, RITES, AND CEREMONIES.

The Waldenses preserve from their forefathers a sincere respect for pure and undefiled religion. Public worship is generally well attended by them, particularly on the days of celebrating the Lord's Supper, and the congregations are apparently serious and attentive. The men and women sit separately, and are remarkable for great simplicity of dress and manners, in both which they are easily distinguished from the Romanists. Between the morning service on Sunday, at half past eight, and the afternoon prayer at one, it is not unusual for families, who reside at some distance from the church, to assemble, in summer under a shady tree, to read the Scriptures and sing Psalms; and in winter they often meet in barns for the same pious purposes; and are said to take great delight in psalm singing.

Their ecclesiastical language is the French; their liturgy, that of Neufchâtel; and the festivals they observe are, Christmas, Easter, Ascension Day, and Whitsunday.

"I have witnessed three infant baptisms, one marriage, and one funeral. As some may be curious to know how the water is applied by these primitive Christians, I will briefly inform them. The babe, which was five days old, on one occasion, was held by one of the godfathers; on his right stood the female sponsor, and on his left another godfather. The baptismal service was read from the liturgy. The woman poured the water from a phial into the hands of the minister, who, on pronouncing the words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' let the water fall from between his hands on the face of the infant.

"The marriage was between two peasants; the couple were preceded by music, and accompanied by their relations and friends, to and from church; and a pink ribbon was presented to the writer by the bride, after the knot was tied.

"Nothing merits particular notice in the funeral rite, but the face of the corpse being uncovered, until ready to be committed to the earth; then the cover of the coffin is fastened with nails, after a napkin is spread over the face.

* "Jewish Expositor," 1822, p. 90. "A peculiar regard for Holy Writ amidst ages of darkness, forms the glory of the Waldensian churches."—*Milner*.—See also Matthias's "Inquiry into the Doctrines of the Reformation," &c. Part 1st.

"The reason assigned for this exposure is, because the Romanists affirm, that, as soon as a Protestant dies, satan carries him off soul and body. The Vaudois, therefore, wish to prove to all persons of common sense the malicious falsehood of their enemies, as far at least as it relates to the body. There is always an exhortation at the grave, to the bystanders."

CHURCH GOVERNMENT.

The ancient Waldenses were episcopalians; but their present church is governed by a moderator, who is a dean, and presides over their Triennial Synod, to which all ecclesiastical arrangements are submitted, for confirmation or other decision. He has an assistant and a secretary under him; and each church has a deacon, who attends to charitable objects, and likewise several elders; but their discipline is not so strict as formerly. It is, however, worthy of remark, that a pastoral visitation of each parish takes place once a year, when all the parishioners assemble at an appointed spot in the district or quarter, of which we are told there are ten in La Tour; on which occasion prayer and praise are offered, and an exhortation is given to the assembled families, who are afterwards made acquainted with the pecuniary and other succours received from England and elsewhere.

During the fine winter months, schools are established in each district, but the parochial schools continue throughout the year, and to these a Sunday-school has been recently added. One Bible and one Tract Society have existed among them for several years, and the word of life is rapidly spreading by means of both, but the use of printing is interdicted by their civil government.

COUNTRY WHERE FOUND.

Those professing the same pure doctrines with the modern Waldenses were formerly spread far and wide. Besides Piedmont, they flourished in Lombardy, Tuscany, the Genoese territory, Calabria, &c. and are said to have amounted in the year 1530, throughout Europe, to above 800,000 souls. The remnant at this day does not probably exceed 18,000, who are confined to the three valleys of Lucerne, Perouse, and St. Martin, which are left to them rather as places of exile than of enjoyment, and where they have twenty-six churches and chapels, and only thirteen pastors. The three vales comprise a space about twenty-four square French leagues, three-fourths of which consist of arid and barren soil. Beyond these limits, no Vaudois can legally possess land, or fix his habitation.

MISCELLANEOUS REMARKS.

The manners of the Waldenses are in general very correct, though of late injured by their necessary communication with the French. Their great amusements are said to be, firing at a mark, and dancing ; of which last exercise they are so fond, that, though it was prohibited by the synod of 1711, the prohibition was not attended to.

I conclude this article in the words of the excellent Milner :
“ The Waldenses are the middle link which connects the primitive Christians and fathers with the Reformed ; and by their means the proof is completely established, that salvation by the grace of Christ, felt in the heart and expressed in the life by the power of the Holy Ghost, has ever existed from the time of the Apostles till this day ; and that it is a doctrine marked by the cross, and distinct from all that religion of mere form or convenience, or of human invention, which calls itself Christian, but which wants the Spirit of Christ *.”

* “ History of the Church of Christ,” vol. iii. p. ult. See in that vol., from p. 437 to the end, much valuable information respecting the Waldensian Christians. And, for a more full and authentic statement of their doctrines, see their several confessions of faith, and particularly “ The Confession of Bohemia,” or, as it is otherwise called, “ of the Waldenses,” published in 1573.

PROTESTANTISM, AND PROTESTANTS.

NAME.

THE Emperor Charles V. called a diet at Spire, in 1529, to request aid from the German princes against the Turks, and to devise the most effectual means for allaying the religious disputes which then raged in consequence of Luther's opposition to the established religion. In this diet it was decreed, by Ferdinand Archduke of Austria, and other Popish princes, that, in the countries which had embraced the new religion, it should be lawful to continue in it till the meeting of a Council; but that no Roman Catholic should be allowed to turn Lutheran; and that the reformers should deliver nothing in their sermons contrary to the received doctrine of the church.

Against this decree six Lutheran princes (viz. John and George, the Electors of Saxony and Brandenburg; Ernest and Francis, the two Dukes of Lunenburg; the Landgrave of Hesse; and the Prince of Anhalt), with the deputies of thirteen imperial towns (viz. Strasburg, Ulm, Nuremberg, Constance, Rottingen, Windseim, Memmingen, Nortlingen, Lindau, Kempten, Heilbron, Wissemburg, and St. Gall), formally and solemnly *protested*, and declared that they appealed to a General Council; and hence the name of *Protestants*, by which the followers of Luther have ever since been known. Nor was it confined to them; for it soon after included the Calvinists, and has now of a long time been applied indiscriminately to all the churches, sects, and denominations, in whatever country they may be found, which have separated from the see of Rome;—and these form the THIRD GRAND DIVISION OF CHRISTIANS.

RISE, PROGRESS, &c.

The important period which was justly distinguished by the reformation of our religion, is not to be considered as the

period when the principles then embraced first made their appearance. No ; long, very long, had purity of doctrine and discipline slept beneath the overloaded ornaments and corruptions of the Church of Rome ; but there was a time when that Church herself might have boasted of her primitive purity and freedom from error, with other churches of Christ, as far as that expression is compatible with human infirmity : and there never was a time, from the date of her first departure from sound principles, wherein there were not witnesses to the truth ; or some, more or less, who withstood the corruptions and depravity of their respective ages, maintained orthodox and primitive doctrine, and exhibited in their lives the genuine fruits of our most holy faith. The early spirit of reform may be traced through the dark ages, as manifested first by Claudius of Turin, in the 9th century ; and then by certain churches of Italy and Gaul, which rejected some of the tenets of Popery ; afterwards by the Albigenses and Waldenses, in the valleys of Piedmont ; by the Lollards, or followers of Wickliffe, in England ; the Hussites in Germany ; the Tramonantes in Italy ; and the Bohemians, the Lombards, the Turlupins, &c.*

For the rise of the Reformed Religion in 1517, and its history, till the diet of Spire in 1529, see the article "GERMAN LUTHERAN CHURCH," below.

At the diet of Augsburg, in the following year (1530), a clear statement of the reformed faith, drawn up by Lather and Melancthon, was presented by the Elector of Saxony to Charles V. in behalf of the Protestant members of the empire. It obtained the name of the Confession of Augsburg, and was received as the standard of the Protestant faith in Germany. The same, or next year, the Protestant princes made the famous league of Smalcald, for the mutual defence of their religion ; which obliged the Emperor to grant the Lutherans a toleration, till the differences in religion should be settled in a Council, which he engaged himself to call in six months. The Protestant party gaining strength every day, instead of being viewed only as a religious sect, as hitherto, soon became to be considered as a political body of no small consequence ; and having refused the bull for convening a Council at Mantua, Charles summoned a General Diet at Ratisbon, where a scheme

* See Mr. (now Bishop) Van Mildert's eighth Sermon at Boyle's Lecture. — Those of the Waldenses who fled into the Netherlands "obtained a new appellation, viz. Turlupins, i. e. the wolves of Turin." — *Jones's "History of the Waldenses,"* p. 456. See various other names that were given them by their enemies, in Milner's "History of the Church," vol. iii. p. 446-7.

of religion, for reconciling the two parties, was examined and proposed, but without effect. At length, in 1545, the famous Council of Trent was opened, for accommodating the differences in religion; but the Protestants refused to attend or obey a council convoked in the name and by the authority of the pope, and governed by his legates.

The following year death interrupted the career of Luther's usefulness; but that event, however discouraging to his friends and followers, occasioned no interruption to the work of reformation which he had the honour to begin: for though Charles, having concluded a treaty with the pope for the destruction of the reformed religion and its adherents, assembled troops on all sides, and was at first successful in the field, on Maurice Elector of Saxony's appearing in arms against him, with a force which he was wholly unprepared to resist, he was checked in his career; and the consequences were, the "Religious Peace," concluded at Passau, in Bavaria, in 1552, and the complete security of religious freedom to the Protestant States in Germany, which they have enjoyed ever since.

During the course of these events—events in the accomplishment of which the most discordant passions, the most dissimilar talents, and interests the most at variance, were made to coalesce—the Reformed opinions were extending their influence in various other countries, and diffusing themselves with the rapidity of an inundation. Long before this time, they were established at Embden in East Friesland, and in Sweden; and had likewise obtained perfect toleration in Denmark, under Christian II., where they were early adopted as the doctrines of the national church.

They were also daily gaining converts in other kingdoms of Europe, and acquired many friends even in Italy.

They privately diffused themselves in Spain, notwithstanding the crowded dungeons and busy flames of the Inquisition*; while in France they had more ample success, where their abettors, who are numerous to this day, have long been contemptuously termed Huguenots†.

They were introduced into Switzerland by Zuinglius, and

* See Limborch's or Dr. Chandler's "History of the Inquisition."

† This appellation was given to the Protestants in France in 1560, and is supposed by some to be derived from a gate in Tours, called Hugon, where they first assembled. According to others, the name is taken from the first words of their original Protest, or confession of faith, "Huc nos venimus," &c.—See other supposed derivations of it in Dr. M'Laine's note (d) to Mosheim's "Eccles. Hist." vol. iv. p. 384. ed. 1806.

PROTESTANTISM.

were firmly established at Geneva by Calvin; but their principal triumph was in Great Britain*.

The Roman Catholics themselves are ready to admit, that the papal doctrines and authority would have soon fallen into ruin in all parts of the world, in consequence of the opposition made to them by Luther and his adherents, had not the force of the secular arm and the fire of the Inquisition been employed to support the tottering edifice. In the Netherlands, particularly, the most grievous persecutions took place; so that, by the Emperor Charles V., upwards of 100,000 were destroyed †, while still greater cruelties were exercised upon the people there by his son Philip II. And the formidable ministers of the Inquisition put so many to death, and perpetrated such horrid acts of cruelty and oppression, in Italy, &c. that most of the Reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance.

In France, too, the Huguenots were persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the reformers suffer more.

Charles IX., King of France, having inveigled the Protestant leaders to Paris, by a feigned accommodation, and by the most insidious testimonies of favour, above 500 men of rank, and nearly 10,000 persons of inferior condition, were cruelly massacred there, on the eve of the festival of St. Bartholomew, A. D. 1572. Orders were dispatched to all the provinces for a similar execution; and Rouen, Lyons, and many other cities, emulated the horrors of the capital; so that about 70,000 Protestants throughout France were butchered, with circumstances of aggravated cruelty ‡. The survivors flew to arms, and five years afterwards the famous Catholic League was formed against the Protestants; who, under Henry King of Navarre, withstood its fiercest efforts. This prince was assisted with money by Queen Elizabeth: but on his succeeding to the throne of France, in 1589, with the title of Henry IV., he soon sacrificed conscience to policy, and renounced the Protestant faith, which he had so ably de-

* See the articles "GERMAN LUTHERAN CHURCH," and the "UNITED CHURCH OF ENGLAND AND IRELAND," below.

† i. e. In the Netherlands, and other parts of his dominions. This fact is asserted by the correct Grotius, who had the best means of ascertaining it, although ridiculously, if not maliciously, misunderstood by Mr. Gibbon.

‡ See an account of this massacre in Sully's "Memoirs," and also a fine description of it in the second canto of Voltaire's "Henriade."

fended. However, in 1598 he granted to the Protestants, by the *Edict of Nantes*, the secure enjoyment of their religion and their civil rights; yet this Edict was revoked by Cardinal Mazarine, in 1685, during the minority of Louis XIV., when the Protestants were exposed to fresh cruelties, as they have often been since that time; nor was the open profession of the reformed religion in France so safe at any time, before the late Revolution, as in most other countries of Europe.

There is reason to think that Protestantism has made few additions to its extent of territory on the continent of Europe, since the latter end of the sixteenth century. It has, however, been widely extended throughout both the East and West Indies, and in North America, whither many professing Christians, of various denominations, have fled, or emigrated, to escape from the persecutions to which they were exposed at home, in some instances, from members of the Church of Rome*, and in others, from their Protestant brethren, in open violation of the leading principles of Protestantism†.

DISTINGUISHING DOCTRINES.

The active spirit of inquiry, natural to men who had just broken loose from the despotism of Popery, operating differently on different intellects and dispositions, almost necessarily produced a variety of sects; and, in some cases, gave birth to extreme wildness and extravagance of unscriptural doctrine and practice.

The manner in which the body and blood of Christ are present in the sacrament of the Lord's Supper, which was instituted as a bond of peace and union, became the first bone of contention, and occasioned the first division among Christians; and another great source of contention respected Church Government and Ceremonies. Some Protestant churches, regarding with abhorrence whatever had been an appendage of the Romish religion, renounced, together with ancient rites, the primeval institution of Episcopacy. Others

* A severe persecution of the Protestants in the Archbishoprick of Salzburg took place about 1732, justified by the Archbishop, when upwards of 20,000 became exiles, and many, emigrating to America, formed the settlement of Ebenezer in Georgia. See "An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of S—, with their Confession of Faith," &c.; or Rapin's History, 8vo. vol. viii. pp. 123 and 123.

† See Bishop Burnet's "History of the Reformation;" Dr. Robertson's "History of Charles the Vth;" the fourth volume of Mosheim's "Ecclesiastical History;" and the fourth and fifth volumes of Milner's "History of the Church of Christ."

were of opinion, that it was more wise to preserve whatever was in itself innocent, and to be content with the removal of corruptions. Points of doctrine, too, caused divisions. And these controversies among the Reformers, some of whom long retained a portion of the virulent spirit of Popery, were too often conducted, even when they related to matters of secondary importance, with the violence and acrimony by which, in opposing the Roman Catholics, a good cause had been disgraced. They afforded no small matter of triumph to the adherents of the Church of Rome, and impeded in no small degree the progress of the Reformation.

We are not to expect, then, that Protestants are unanimous in all points of Doctrine, Worship, Church Government, or Discipline: on the contrary, while they agree only in receiving the Scriptures as the supreme rule of their faith and practice, and in rejecting the distinguishing doctrines of the Church of Rome, particularly the authority ascribed by her members to tradition as a rule of faith, in many other respects they still differ not more widely from that church than they do from one another. And to ascertain their doctrines, it will be necessary to examine their several *Libri Symbolici*, or the *Confessions* and *Articles* of the different churches, sects, and parties into which the professors of the Reformed religion are now subdivided*.

All those Protestants who are Trinitarians, and, I believe, most Protestant churches, receive the Apostles', Nicene, and Athanasian Creeds, or the substance of the doctrines contained in them; together with the first four General Councils—viz. the first assembled at Nice, A. D. 325; the first of Constantinople, in 381; that of Ephesus, which met in 431; and that of Chalcedon, held in 451.

The learned Mr. Chillingworth, addressing himself to a writer in favour of the Church of Rome, speaks of the religion of Protestants in the following terms, worthy, as has been well observed, to be inscribed in letters of gold:—

“Know then, sir, that when I say the religion of Protestants is, in prudence, to be preferred before yours; on the one side, I do not understand by your religion the doctrine of Bellarmine, or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among

* Their standards are collected in the “*Corpus et Syntagma Confessionum Fidei quæ in diversis Regnis et Nationibus, Ecclesiarum nomine, fuerunt authenticæ editæ*,” &c. 4to.; and some of the most noted of them in the Oxford “*Sylloge Confessionum sub temporis Reformationis Ecclesiæ editarum*,” 8vo. 1804. See also “*the Harmony of Confessions*,” 12mo. Camb. 1804.

you, but that wherein you all agree, or profess to agree, 'The doctrine of the Council of Trent : ' so accordingly, on the other side, by the religion of Protestants I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augsburg, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of Protestant Confessions ; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action, that is,—the Bible.

"The Bible, I say, the Bible *only*, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion ; but as a matter of faith and religion, neither can they, with coherence to their own grounds, believe it themselves, nor require belief of it of others, without most high and most schismatical presumption.

"I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this *rock* only. I see plainly, and with my own eyes, that there are popes against popes, and councils against councils ; some fathers against other fathers, the same fathers against themselves ; a consent of fathers of one age, against a consent of fathers of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found : no tradition, but that of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any *considering* man to build upon. This, therefore, and this only, I have reason to believe. This I will profess : according to this I will live ; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me.

"Propose me any thing out of this book, and require whether I believe or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, *God hath said so, therefore it is true*. In other things, I will take no man's liberty of judging from him ; neither shall any man take mine from me *."

* Chillingworth's Works, fol. 1742. It may be proper to observe here, that Mr. Chillingworth, who lived about the middle of the seventeenth

But though the Bible is, properly speaking, their only *symbolic book*, or the only sure foundation upon which all true Protestants build every article of the faith which they profess, and every point of doctrine which they teach, whereby they may be said to unite in subscribing to the sixth Article of the United Church of England and Ireland; and though all other foundations, whether they be the decisions of councils, the confessions of churches, the rescripts of popes, or the expositions of private men, are considered by them as sandy and unsafe, or as in no wise to be ultimately relied on; yet, on the other hand, they do by no means fastidiously reject them as of no use. For while they admit the Bible, or the Scriptures of the Old and New Testaments, to be the only infallible rule by which we must measure the truth or falsehood of every religious opinion, they are sensible that all men are not equally fitted to apply this rule; and that the wisest men want, on many occasions, all the helps of human learning, to enable them to understand its precise nature and to define its certain extent. These helps are great and numerous, having been supplied, in every age of the church, by the united labours of learned men in every country, and, I may add, particularly in Protestant communions.

The Protestants, at the Reformation, unhappily retained one of the most unchristian tenets of the Church of Rome,—the spirit and the practice of persecution;—insomuch that “toleration was no part of the system at the Reformation, in any country.” But Protestants in general are, since that period, in this respect much reformed. Many of them have even extended the right, which all Christians have, to dissent from a corrupt body of the Christian church, to dissenting from one not corrupt, which is schism.

For the various and discordant sentiments which Protestants have lately adopted respecting *the Object* of religious worship, see above, p. 36, &c.

century, had himself embraced the doctrines of the Church of Rome, through the influence of Fisher, the noted Jesuit; but, on mature deliberation, and more full examination, he returned to the communion of the Church of England; and, being severely attacked by the adherents of the Church of Rome, whom he had deserted, he vindicated his conduct, and the religion which he now embraced, in an able work, entitled “*The Religion of Protestants a safe Way to Salvation*,” which see, bound up with his Sermons, in folio.

See also Fell’s “*Four Letters on genuine Protestantism*,” and an excellent defence of Protestantism by Dr. Sturges, in his answer to Mr. (now Bishop) Milner, who, in his “*History of Winchester*,” takes every opportunity of reprobating the Protestant religion, and of erecting on its ruins his beloved edifice of Popery.

WORSHIP, CHURCH GOVERNMENT, AND DISCIPLINE.

For information on these heads, with respect to each of which they differ as widely as on points of doctrine, recourse must be had to the same heads in the account here given of the different and various denominations, great and small, into which the Protestant world is now divided. It may, however, be briefly observed here, that all Protestants profess to abhor idolatry as the greatest of heresies; that the greater part of them worship the Trinity in Unity, and use a liturgy, or form of public prayer, while others use no form; that both Arians and Socinians confine their worship to God the Father; and that one sect of Protestants—viz. the Swedenborgians—address all their prayers to Jesus Christ.

With regard to *Church Government*, it may also be here remarked in general, that, however widely Protestants may differ in other respects, they all agree in rejecting an universal visible supreme head of the church, together with the infallibility of any church governors or councils whatsoever, from the days of the Apostles; and that all their clergy are seculars.

They all, I believe, likewise agree in adopting the principle of the independency of every church, in its national character; as subject to no spiritual head but Christ; as conceding no superiority and claiming no pre-eminence of jurisdiction; and as authorized to frame its own laws, and to regulate its own government: while, at the same time, a very great proportion of them equally concur in admitting the union of church and state, or the lawfulness of National Establishments of religion.

NUMBERS, COUNTRIES WHERE FOUND, &c.

The Protestants, though, as we believe, the purest of the three grand subdivisions of Christians, are the fewest in number, but are widely scattered.

On the continent of Europe, they are divided into two grand denominations,—*the Lutherans*, who profess to adhere to Luther's tenets; and *the Reformed*, who follow the doctrine and discipline of Geneva. Together with these, this vast class comprehends the Huguenots in France; the Refugees and Mennonites in Holland; the Waldenses in Piedmont, &c.; the members of the two Establishments, and the Protestant Dissenters of all descriptions, in Great Britain and Ireland; together with numerous bodies of Christians in North America, the West and East Indies, Ceylon, Java, the Moluccas, Cape of Good Hope, &c. &c.

Before the late Revolution in France, the Protestants were supposed to amount, in that country, to nearly 2,000,000, though they then had no legal toleration, and almost their only seminary was a private, and merely tolerated, one in Switzerland. Their present number appears to be comparatively small, not exceeding perhaps 1,000,000. They are now, however, placed in circumstances more favourable than at any time since the revocation of the Edict of Nantes; for they enjoy full liberty of conscience and worship, and of propagating their system to the utmost of their power; and they have a provision from the state, at least equal to that of the parochial clergy, &c.—i. e. an allowance in the country places of about 100*l.* a year, and in cities and large towns of about double that sum.

A seminary has also been established for them at Montauban; and it is meant that the expenditure attending it shall be defrayed by means of voluntary contributions and annual charity sermons throughout the Protestant community in France.

The Protestants in the south of the Low Countries are said to be far more numerous than the Roman Catholics; but in the northern departments they are only found scattered up and down. There, we are told, the people have the most contemptible notions of Protestantism, and converts are seldom made from the Church of Rome, but the number of Protestants remains nearly the same, without any apparent accession or diminution*.

Indeed, notwithstanding the toleration of Protestantism in the French dominions, and some other favourable signs of the times; considering the late great prevalence of infidelity, and the consequent diminution of true and vital religion on the continent of Europe, it may be questioned whether the Protestant churches there be in a flourishing state, or in circumstances of discouragement and distress. Some persons of knowledge and discernment are much inclined to the latter opinion; and remark, that infidelity can still boast of many converts in Germany; and that such a system of theology and exegesis has long prevailed there, and is even now maintained by able and learned divines, as is fundamentally subversive of Christianity, and therefore stands much in need of reformation. On the other hand, while all this is admitted to be the

* See Worsley's "Account of France."—For the intolerance of the Roman Catholic Bishops of Belgium towards the Protestants, see their Letter to their new Sovereign, dated July 28th, 1815, in the 1st vol. of the "History of the Jesuits," p. 18, &c.

case, there are those who report more favourably of the present state of religion in that quarter, and assure us, that the friends of the true Protestant doctrines—men who believe the grand truths of Christianity in their hearts, and adorn them by their lives—though comparatively few in number, are an increasing party, and likely to increase more and more. In proof of this their opinion, they remark, among other promising symptoms, that the members of a society of pious and faithful clergymen, of both the Lutheran and Reformed churches, who began to meet annually at Hernhutt thirty or forty years ago, when they consisted of only a few individuals, now amount to nearly a hundred zealous men, who there strengthen each other's hands in the cause of God and religion, and are annually adding to their number.

Let us hope that those German philosophers who have so long indulged in a fashionable but vain and worthless philosophy, and those German divines and critics who are daily publishing systems of theology and comments, at the glaring impiety of which every serious mind must revolt, will yet lay aside those weapons of their warfare, and those worse than idle pursuits, and, joining this and other such like bands of true Protestants in maintaining and adorning the faith of Christ, will boldly attack the camp of avowed infidels, and follow up the attack till they have vanquished them with the true Protestant weapon,—“the sword of the Spirit, which is the word of God.”

To the authors already referred to on the subject of this article, Sleidan, Beausobre, Basnage, Claude, and Milner, may be added; and those who wish to know what has been said on the other side, and in what light the Reformation and Protestantism are viewed by the members of the Church of Rome, may consult father Maimbourg the Jesuit (refuted Seckendorf), and the works of the learned Bossuet Bishop of Meaux, particularly his “Hist. des Variations des Eglises Protestantes.”

“It is very remarkable, that a Romanist may turn Protestant without adding any one article to his faith, but a Protestant cannot turn to Rome unless he embrace many *new* articles: for our doctrines are generally confessed by both sides to be true, but those of the Roman Church are rejected by our Reformers as novel additions, and such as have no good foundation in Scripture nor genuine antiquity: and, therefore, the Protestant doctrines are the surer and safer, as in which both sides agree. For example, we and they both hold there are *two* states after this life, heaven and hell; but they add a

third, which is purgatory ; and this we deny : We and they both say, that sins are to be remitted by the merits of Christ's death ; but they add the merits of the saints, and their own satisfactions, with the merit of their own good works, which we deny to be expiatory, or such as can merit remission for us : We hold there be two sacraments, Baptism and the Eucharist : these they confess are the chief, but add five more, to which we affirm the name of sacraments doth not properly belong : We say that God *alone* is to be worshipped : they confess he is chiefly to be worshipped ; but, then, they say the blessed Virgin Mary, angels, and saints, are to be worshipped also ; which additions we deny : We say, Christ is our *only* Mediator and Advocate : they confess he is principally so, but add, that saints and angels are so in an inferior manner ; which we utterly deny : We say, Christ is really present in the sacrament of the altar : this they confess, but add, he is *corporally* there, by the transubstantiation of the bread, &c. ; and this we deny : We say, the Scriptures are the rule of faith ; and they will not absolutely deny it, but add their own traditions, which we reject : We say there are twenty-two books of the Old Testament canonical ; and they confess these all to be so, but they add divers, and call them canonical, which we affirm to be apocryphal.

"I could give more instances ; but these may suffice to shew that the Protestant doctrines look most like the ancientest, as being received by both parties ; but the Roman opinions are novel enlargements added to the old Catholic truths *."

* Dr. Comber's "Friendly and Seasonable Advice to the Roman Catholics of England," an excellent little tract, pp. 133—135. 12mo. 1685.

LUTHERANISM, AND GERMAN LUTHERANS.

NAMES.

A NATURAL sentiment of gratitude to Luther, the extraordinary man whom Providence employed as the honoured instrument of the foundation and establishment of the church now to be considered, which is the first in point of time of all Protestant churches, excited his followers to assume his name, and to call their community *The Lutheran Church*, an honour which he repeatedly rejected. All the Reformed, indeed, were called Lutherans for some time ; but now, those who should have the best claim to it seem to disclaim it, and prefer calling theirs *the Evangelical Church*.

RISE, PROGRESS, AND HISTORY.

The beginning of the sixteenth century witnessed an event the most glorious that had occurred since the days of the Apostles,—the reformation of corrupted Christianity, by the blessing of God on the exertions of Luther and his associates. It is true, most of the corruptions in the Church of Rome which he condemned, had been attacked long before his appearance ; and almost the same opinions which he propagated had been published in different places, and were supported by the same arguments. Claudius, Bishop of Turin, in the 9th century, Waldus in the 12th, Wickliffe in the 14th, and Huss in the 15th, had inveighed against the errors of Popery with great boldness, and confuted them with more ingenuity and learning than could have been expected in those illiterate ages in which they flourished. But all these premature attempts towards a reformation proved abortive. Such feeble lights, incapable of dispelling the darkness which then covered the church, were soon extinguished ; and though the doctrines of these pious men produced some effects and left some traces in the countries where they taught, they were neither extensive nor considerable. Many powerful causes contributed to facilitate Luther's progress, which either did not exist, or did not operate with full force, in their days ; and at the critical and mature juncture when he appeared, various circum-

stances concurred in rendering each step which he took successful.

Hence, while the worthy and pious professors of Christianity, who had long been groaning under a spiritual tyranny, almost despaired of seeing that reformation on which their most ardent desires and expectations were bent, an obscure and inconsiderable person arose on a sudden, and laid the foundation of this long-expected change, by opposing, with undaunted resolution, his single force to the torrent of papal ambition and despotism. This wonderful person was Martin Luther, a native of Eisleben, in Upper Saxony, and born in 1483; who, after passing through the usual stages of education with honour, became a monk of the Augustinian Eremites—one of the mendicant orders,—and rose by his talents to the theological chair in the newly erected academy at Wittemberg on the Elbe, in 1517, when Tetzel, an agent of Pope Leo X., arrived there with a commission from the pontiff to grant plenary indulgences to every person who should contribute to the expense of building the cathedral of St. Peter at Rome.

In the discharge of this his commission, Tetzel used more zeal than discretion; and Luther, scandalized at this venal remission of all sins, past, present, or to come*, set his face against a measure so inimical to the interests of piety and virtue, and exposed, with vehement indignation, the impious traffic, from the pulpit and the press. None of the qualities or talents that characterized Luther were of a common or ordinary kind: his genius was truly great and unparalleled, and he was particularly distinguished for Scriptural knowledge, piety, an unconquerable spirit, and invincible magnanimity, patience, and perseverance. He began to expose the doctrine of Indulgences in ninety-five Propositions, maintained publicly at Wittemberg in September 1517; and his arguments and his boldness were equally admired throughout Germany. Leo, naturally fond of ease, and occupied in the pursuits of pleasure and ambition, at first despised what he deemed a mere squabble among monks; but he was soon roused by the tidings of Luther's rapid success, and by the clamours of the popish ecclesiastics for aid and for vengeance. He then directed Cardinal Cajetan De Vio, his legate in Germany, to summon Luther into his presence, and command him to recant. Luther obeyed the summons, and appeared

* See the form of the Indulgences, at full length, in Dr. Robertson's "History of Charles V." 8vo, 1782, vol. ii. p. 107, note.

before the Cardinal, but refused to retract antecedently to conviction.

As yet he had no thoughts of questioning the supremacy of the pope ; nor had he any suspicions of the radical corruptions of the Romish Church. But those corruptions are so linked together, and so dependent one upon another, that the discovery of one naturally draws after it the detection of more. Such was the progress in the mind of Luther. While attempts at accommodation were taking place in Germany, the pontiff, instigated by the impatient fury of those around him, issued a Bull, in 1520, denouncing destruction against Luther as an excommunicated heretic, unless he should recant in sixty days. The reformer, whom diligent and deep researches into the Scriptures had by this time firmly convinced of the errors and corruptions of the Church of Rome, immediately and publicly relinquished her communion.

Nor did he long stand forth the sole adversary of those errors and corruptions, but was soon encouraged by the successes of a distant coadjutor ; for the sale of indulgences at Zurich had stirred up the spirit of Zuinglius also, a man equal to Luther in zeal and intrepidity, and more speedily convinced of the duty of renouncing the Romish Church.

Æcolampadius likewise ably assisted in the work of reformation in Switzerland, in the greater part of which it was rapidly established : and in Germany, &c., the efforts of Luther in this arduous undertaking were soon powerfully seconded by other learned men *.

Yet, notwithstanding the assistance which he had from his predecessors, and from many of his contemporaries, some of whom were scarcely inferior to himself, Luther has among friends the whole glory, and among enemies bears the whole odium, of the work, and is still called the *Apostle of Germany*.

" One thinks, on Luther Heaven's own Spirit fell ;
Another deems him instrument of hell." :

In the following year he was requested to appear before his avowed enemy, the Emperor Charles V., in the diet at Worms ; when, unmoved by the apprehensions of his friends, who reminded him of the fate of Huss, he instantly obeyed ; and there acknowledged, that his writings had occasionally been violent and acrimonious ; but refused to retract his opinions, until they should be proved erroneous by the Scriptures. An edict, pronouncing him an excommunicated criminal, and

* viz. Melancthon, Carolastadius (alias Andrew Bodenstein), Zuinglius, Osiander, Calvin, Beza, Bucer, Peter Martyr, Bullinger, &c. &c.

commanding the seizure of his person as soon as the duration of the safe conduct which he had obtained should have expired, was immediately promulgated. Frederic the Wise, Elector of Saxony, who had all along countenanced him, without professing his doctrines, now withdrew him from the storm. As Luther, on his return from Worms, was passing by Altenstein, in Thuringia, a troop of horsemen, in masks, rushed from a wood, seized him, and conveyed him to the castle of Wartburg, which stood at a short distance ; where he was concealed nine months, encouraging his adherents by his pen, and cheered in return by accounts of the rapid diffusion of his doctrines.

John, the successor of Frederic, took a decisive step, and established the Lutheran religion, in 1527, throughout his dominions ; as did Philip, Landgrave of Hesse.

In a diet at Spire, held about the same time, the execution of the edict of Worms against the Lutherans, now too formidable to be oppressed with impunity, was suspended until the convocation of a General Council to remedy the disorders of the church. But in another diet, held at the same place, in 1529, the suspension was revoked by a decree obtained through the influence of Charles ; who then found himself at more leisure to push forward his views against the supporters of the Reformation. Against this new decree, six princes, and the deputies of thirteen imperial cities and towns, solemnly *protested* * ; and from this the appellation of *Protestants* became common to all who embraced the Lutheran and Reformed religion. At the diet of Augsburg, in Swabia, the following year, a clear statement of the reformed faith, drawn up by Luther and Melancthon, was presented to Charles and the diet, on behalf of the Protestant members of the empire ; and hence it obtained the name of “ the Confession of Augsburg.”

By this time the Reformed tenets were daily gaining ground in most of the countries of Europe. Within the space of five or six years, they spread from Hungary and Bohemia to France and England. Gustavus Vasa, King of Sweden, and Christiern the Third, King of Denmark, declared in favour of Lutheranism ; and by degrees it spread into Brandenburg, Pomerania, Mecklenburg, Holstein, &c.

Luther, after having written much, and exerted himself on various occasions with a wonderful firmness and intrepidity, departed this life in 1546, at his native place, lamented by

* See the article “ PROTESTANTISM,” above, p. 342 ; or Mosheim's Eccles. Hist. vol. iv. p. 73-4.

his followers, and revered by the Protestant world. His temper, it must be confessed, was violent; but the times in which he lived seem to have required such a disposition for the work in which he was engaged. He lived to see the famous Council of Trent opened; but it was summoned too late, for the church which it was meant to support was before then shaken to its foundation, and these convulsive throes soon terminated in the Reformation*.

On the death of Luther, Philip Melancthon, the Greek Professor at Wittemberg, was placed at the head of the Lutheran Church,—a man inferior to him perhaps in nothing so much as in courage and firmness of mind. But scarcely had they and their friends triumphed over the enemies of reformation, when they became the prey of intestine disputes, and were divided among themselves in such a deplorable manner, that, till Melancthon's death, which happened in 1560 †, and in some degree till the end of the 16th century, the Protestant States of Germany were a scene of strife and contention,—a circumstance which the Church of Rome did not fail to turn to the advancement of her own interests. It is not necessary to mention here all the subjects of these religious quarrels; nor indeed would this be an easy task. For some account of them, and for further particulars of the history of this church, recourse may be had to Mosheim, who was himself one of the most eminent Lutheran divines of the last century.

"The rise of the Reformation," he tells us, "must be dated from that remarkable period (1520) when the pontiff, Leo X. drove Martin Luther, with his friends and followers, from the bosom of the Roman hierarchy, by a solemn and violent sentence of excommunication.

"It began to acquire a regular form, and a considerable degree of stability and consistence, from the year 1530, when the system of doctrine and morality it had adopted was drawn

* Luther's works were collected after his death, and printed at Wittemberg, in 7 vols. fol. A correct edition, arranged in chronological order, was also published at Jena, in 4 vols. fol. in 1612.—In the Preface to the 2d vol. may be found, in most editions, an account of his life, drawn up by Melancthon after Luther's decease; and an abstract of it is given in the Appendix to vol. iv. part 1st, of Mr. Milner's "History of the Church of Christ."—See also a short and excellent account of Luther, in Cave's *Histor. Liter.* vol. ii. p. 249-50, Append.

† Melancthon died at Wittemberg, where his works were published in 4 vols. fol. in 1601. His life was written by Camerarius; but, in my humble opinion, neither this author nor Melancthon himself has the merit of excelling as a biographer. See both works, published in one vol. 12mo. by Augusti, in 1819.

up and presented to the diet at Augsburg. And it was raised to the dignity of a regular ecclesiastical establishment, totally independent on the laws and jurisdiction of the Roman pontiff, in consequence of the treaty concluded at Passau, in the year 1552, between Charles V. and Maurice, Elector of Saxony, relating to the religious affairs of the empire*."

Thus was the Reformation established in many parts of Germany, where it continues to this day; nor have the efforts of the popish powers at any time been able to suppress it, or even to prevent its gaining ground. It was not, however, in Germany alone that a reformation of religion took place: almost all the kingdoms of Europe began to open their eyes to the truth about the same time. But although Lutherans and Protestants were at first synonymous terms, they did not long continue so; for, in consequence of the disputes which soon arose among the reformers, they in a short time broke off into distinct parties, under different leaders or heads: so that those who now adhere to the doctrines of Luther—or rather, who are still called by his name—make but a small proportion of that body of Christians who come under the general denomination of Protestants. The disciples of Calvin soon separated from this church; and the term Reformed has long been used on the continent to distinguish the other Protestants of various denominations, of whom the Calvinists are by far the most numerous, from the Lutherans; and it is equally applied to the friends of Episcopacy and Presbytery.

In the seventeenth century, the principles of the Lutheran Church were carried into Asia, Africa, and America, by several persons, who fixed their habitations in those distant regions; and were also introduced into some parts of Europe where they had hitherto been unknown.

That liberality of sentiment which has long been known to prevail among the German Lutherans, seems to have also extended to the Reformed; for both parties have, in several districts, so far laid aside their mutual animosities, and peculiar principles, as to unite together in the bonds of Christian harmony and communion. This union has already taken place in the electorate of Hesse Cassel, in Nassau, and in the Bavarian circle of the Rhine, and it is now in progress in the Prussian dominions of Silesia, &c.

* Mosheim, vol. iv. p. 282. Yet the learned doctor elsewhere tells us, and more correctly, (vol. vi. p. 18), that the Lutheran Church "dates its foundation from the year 1517."

The friends of religion would greatly rejoice in hearing of all such unions, could they allow themselves to believe that indifference and indecision in regard to important points had no share in effecting them; and that the whole was the result of a Christian spirit operating on the minds of those concerned. But, whatever alloy of principle or spirit may have been discovered in forming them, it is devoutly to be wished that the Spirit of God may so operate on the united mass of the various coalitions and their respective members, as effectually to remove their dross, and purify them unto himself, "a peculiar people zealous of good works."

The Lutheran writers Sleiden and Seckendorf, whose names are illustrious, have detailed the history of their denomination in the true spirit of Christianity; and on the score of impartiality in narration, and candid reflections, they have left little to be desired*. We, however, can now connect with the grand revolution which they so faithfully described, abundantly more of its consequences than it was in their power to delineate. This is done in some measure by M. Villers, in his "Essay on the Spirit and Influence of the Reformation by Luther," 1805—a work which was distinguished by a prize conferred by the National Institute of France.

See also Beausobre's "History of the Reformation," and the 4th and 5th vols. of Milner's "History of the Church of Christ."

DOCTRINES.

The system of faith at first embraced by the Reformers, and ever since recognised as the authorized confession of the Lutheran churches, was reduced to an explicit form, and presented to the Emperor Charles V. in 1530, at the diet of Augusta, or Augsburg; whence, as already observed, it was called the Augustan or Augsburg Confession.

It is divided into two parts: of which the former, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers; and the latter, containing seven articles, is employed in pointing out and confuting the seven capital errors and abuses that occasioned their separation from the Church of Rome †.

* Louis Maimbourg, a learned Jesuit, wrote celebrated Histories of Lutheranism, Calvinism, Arianism, &c. &c. The learned Seckendorf published a Latin translation of the first of these histories, and, in a diffusive comment, often corrected and refuted it, "and at the same time supplied," says Mr. Milner, "from the very best materials, whatever might be wanted to illustrate the progress of Lutheranism."

† Viz. Communion in one kind—the forced celibacy of the clergy—

The leading doctrines of this Confession are, the true and essential Divinity of the Son of God; his substitution and vicarious sacrifice; and the necessity, freedom, and efficacy of Divine grace.

From the time of Luther to the present day no change has been introduced into the system of doctrine and discipline that is received in this church: so that the ancient confessions and rules, that were drawn up to point out the tenets that were to be believed and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran Church*: and, notwithstanding the confessions continue the same, some of the doctrines that were warmly maintained by Luther have been wholly abandoned by his followers of late. In particular, the doctrines of absolute predestination, human impotence, and irresistible grace, have seldom met with a more zealous advocate than Luther; and hence they have been called the Doctrines of the *Reformation*†. But as in these times he has very few followers in this respect, among those that bear his name, they are now generally known by the name of *Calvinistic* doctrines. The doctrine of absolute predestination was never received in the Lutheran Church; nor, indeed, is any thing said in the Augsburg Confession on the subject of predestination and election: but the Lutherans now maintain, in regard to the Divine decrees, that they respect the salvation or misery of men in consequence of "a previous knowledge of their sentiments and character," and not, with the Calvinists, as founded on "the mere will of God."

Luther at one time rejected the Epistle of St. James, as inconsistent with the doctrine of St. Paul in regard to Justification; he also set aside the Apocalypse; but both these are now received as canonical in the Lutheran Church.

The members of this church are distinguished principally by maintaining the following doctrines:—"That neither the

private masses—auricular confession—legendary traditions—monastic vows—and the excessive power of the Church.

* Mosheim vol. vi. p. 19.

† Mosheim, vol. iv. p. 330, note (b).—A learned Lutheran divine remarks here, that Mosheim, who was a better historian than a divine, has misunderstood the doctrine of Luther, who never held that of *absolute* predestination, or of *irresistible* grace.

pope nor any other man possesses any authority in matters of faith ; but that the Scriptures are, as a collection of inspired, sufficient, and clear writings, the only source whence our religious sentiments, whether they relate to faith or practice, must be drawn, and to which human reason ought, in every respect, to submit and yield ;—that man is naturally incapable of thinking or doing any good, valid before God ;—that justification and future happiness are the effect of the meritorious and vicarious death of Jesus, as God and man in one person ;—that faith is the necessary condition of grace on the part of man ; which faith is itself the gift of Divine grace ;—that good works are of value only as far as they are the effect of faith ;—that, however, there exists no unconditional predestination ;—and, that the real body and blood of Jesus is united in a mysterious manner, through the consecration, with the bread and wine, and are received with and under them in the sacrament of the Lord's Supper. This last doctrine they distinguish by the word *consubstantiation* ; and it formed, together with the doctrine of predestination, for a long time, the principal party-wall between the Lutherans and Calvinists ; but it, as well as some of the other doctrines, has been (if not formally, at least virtually) abandoned, or considerably modified, by a great number of Lutherans*.”

Towards the close of the seventeenth century the Lutherans began to entertain a greater liberality of sentiment than they had before adopted, though in many places they persevered longer in severe and despotic principles than other Protestant churches. They now enjoy an unbounded liberty of dissenting from the decisions of those symbols, or creeds, which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge most expedient. Mosheim attributes this change in their sentiments to that maxim of the Arminians and others,

* Luther does not appear to be the original inventor of this doctrine ; for, according to Mr. Milner, “ both Wickliffe and his followers seem sometimes to lean to the notion of consubstantiation.” Luther attempted to illustrate the doctrine, by saying that Jesus Christ “ is in the bread just as fire is in the red-hot iron.” See his Treatise “ De Captivitate Babylonica,” and his book against king Henry VIII. On the other hand, some of his followers, who are disposed to reject or to modify this doctrine, remark, that it admits of no illustration, and that “ it was probably its mysteriousness, together with the contradiction which it met with, that recommended it to the excellent Luther, whose principal foible (though, in his circumstances, a highly useful one) it was, to adhere to a doctrine he had once asserted with a warmth proportioned to the opposition which he found.”

See Milner's “ History of the Church,” cent. 16, chap. xi.

which they generally adopted, that "Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society."—It were to be wished, that this religious liberty, which the dictates of equity must approve, had never degenerated into that unbridled licentiousness that holds nothing sacred, but tramples under foot the solemn truths of religion, and throws contempt upon its ministers and institutions*.

The Lutherans call their standard books, which, including the Apostles', the Nicene, and the Athanasian creeds, contain their articles of faith and rules of discipline, *Libri Symbolici*, or Symbolical; but these which all professors of divinity and all candidates for the ministry must subscribe, have no authority but what they derive from the Scriptures of truth, whose sense and meaning they are designed to convey; for it is the grand and leading principle of the Lutheran Church, that "the holy Scriptures are the only source from whence we are to draw our religious sentiments, whether they relate to faith or practice."

"The chief and the most respectable of these human productions is the Confession of Augsburg, with the annexed Defence of it against the objections of the Roman Catholic doctors. In the next rank may be placed, the 'Articles of Smalcald,' as they are commonly called, together with the Shorter and Larger Catechisms of Luther, designed for the instruction of youth, and the improvement of persons of riper years. To these standard-books most churches add the 'Form of Concord;' which, though it be not universally received,

* "It is true enough," says Mr. Milner, "that, in no very great length of time after Luther's decease, many of his followers, who still preserved the denomination of Lutheran, departed materially from the principles of their master; and I wish that in so doing it might be found they did not also lose the spirit of the Gospel." Had this good man lived to see Wegscheider's "Institutiones Theologiæ Christianæ Dogmaticæ," first published in 1816, he would no doubt have found that even some Lutheran divines and professors of divinity departed so very widely from Luther's principles, and from the principles of Christianity, that they almost forfeited the Christian name: yet this work is addressed "Pii Manibus Lutheri;" and it is further painful to remark, that the preface to the second edition, published in 1817, is introduced with these words "In præfatione secundæ edit. non possum, quin pergratum mihi et honorificum illud accidisse significem, quod librum hunc theologis auctoritate, judicio et doctrina excellentibus probatum esse intellexerim, simulque in compluribus Germaniæ academicis lectionibus eum dogmaticis adhiberi acceperim."

has not, on that account, occasioned any animosity or disunion*."

The edition of the Augsburg Confession of 1580 is their legitimate formulary of faith, and is called *Augustana Confessio invariata*. It was altered by Melancthon in the edition of 1540, which is called *variata*†. The alterations, which are not very material, have been adopted in all future editions. The Lutheran Reformers, indeed, in adopting the Augsburg Confession, never meant to exclude themselves from the privilege of changing or improving their sentiments.

The creatures of the Roman pontiff, who were present at the diet of Augsburg, employed John Faber, afterwards Bishop of Vienna, to compose a Refutation of the Augsburg Confession. The arguments employed by Faber were soon refuted, in the most satisfactory manner, by Melancthon, who afterwards extended his answer, and in 1531 published it, under the title of "*Apologia Confessionis Augustanæ*;" and this is the defence of that confession mentioned by Dr. Mosheim above, as annexed to it. And the articles here mentioned were drawn up at Smalcald in Franconia, by Luther, on the occasion of a meeting of the Protestant electors, princes, and states at that place, in 1537, for the defence and support of their religion.

The "Form of Concord" was composed at Torgaw, and afterwards reviewed at Berg, a Benedictine monastery near Magdeburg, and consists of two parts. In the first is contained a system of doctrine, drawn up according to the fancy of James Andreæ and the other five Lutheran doctors who assisted him in preparing it, or at least in reviewing it, at Berg; and, among other matter, it maintains the ubiquity or omnipresence of Christ's body, together with its real and peculiar presence in the Eucharist. In the second is exhibited a formal condemnation of all those who differed from these six doctors. And as it brands with the denomination of heretics, and excludes from the communion of the church, all Christians, of all nations, who refuse to subscribe these doctrines, we cannot be surprised that it has not been universally received.

It is likewise worthy of notice here, that Melancthon collected and digested the doctrines of the church, which he so

* Mosheim, iv. 284; where he refers for an account of the Lutheran Confessions of Faith, to Christ. Kœcheri Bibliotheca Theologiæ Symbolicæ, p. 114. See an uniform and correct edition of them by Professor Tittman, junior, of Leipzig in 1817.

† The edition of 1540 is that given both in the Corpus et Syntagma Confessionum, 1562, and in the Oxford "Sylloge Confessionum."

eminently adorned, into a body of divinity, under the vague title of "*Loci Communes*," or "*A Common-place Book of Theology*." This compilation, which was afterwards, at different times, reviewed, corrected, and enlarged by its author, may be said to have been the first Protestant body of divinity, that was published in Germany, and was in such high repute during the sixteenth century, and even in succeeding times, that it was considered as an universal model of doctrine for all those who either instructed the people by their public discourses, or promoted the knowledge of religion by their writings*.

The manner in which Divine truths are now stated by the ablest and most orthodox divines in this church, may be seen in the systems of Buddeus and Weismannus; and of the most approved commentators and expositors of the *Libri Symbolici*, it may be necessary to mention here only Semler, Walchius, and Weberus.

WORSHIP, RITES, AND CEREMONIES.

In 1523 Luther drew up a liturgy, or form of prayer and administration of the Sacraments, which in many things differed but little from the Mass of the Church of Rome†. But he did not mean to confine his followers to this form; and hence every country, where Lutheranism prevails, has its own liturgy, which is the rule of proceeding in every thing that relates to external worship and the public exercise of religion.

"These rules, however, are not of an immutable nature, like those institutions which bear the stamp of a Divine authority; but may be augmented, corrected, or illustrated by the order of the sovereign, when such changes appear evidently to be necessary or expedient.

"The liturgies used in the different countries that have embraced the system of Luther, agree perfectly in all the essential branches of religion, in all matters that can be looked upon as of real moment and importance; but they differ widely in many things of an indifferent nature, concerning which the holy Scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of Divine worship meet every where at stated times.

* Mosheim, vol. iv. p. 306. Luther calls it "*invictus libellus*," &c. It was first published in 1521. Melancthon was also the author of the Saxon Confession.

† Vide "*Lutheri formam Missæ per Ecclesiam Wirtemb.*" inter *Lutheri Opera*, tom. ii. p. 284.

Here the holy Scriptures are read publicly, prayers and hymns are addressed to the Deity, the sacraments are administered, and the people are instructed in the knowledge of religion and excited to the practice of virtue by the discourses of their ministers *."

The Lutherans are perhaps, of all Protestants, those who differ least from the Church of Rome, not only in regard to their doctrine of *consubstantiation*, already mentioned—i. e. their affirming that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; or, that the partakers of the Lord's Supper receive, *along with, under, and in* the bread and wine, the *real* body and blood of Christ—but likewise as they represent several religious practices and ceremonies, which are retained in no other Protestant church, as tolerable, and some of them useful. Among these may be reckoned, the form of exorcism in the celebration of baptism †; the use of wafers in the administration of the Lord's Supper; the private confession of sins; the use of images, of incense, and of lighted tapers, in their churches (particularly at the celebration of the Lord's Supper), with a crucifix on the altar;—all of them practices of the Church of Rome. But some of these things, as exorcism and the use of incense, are not general, being confined to particular parts.

"Every church," says Dr. Mosheim, "was allowed the privilege of retaining so much of the ancient form of worship as might be still observed without giving offence, and as seemed suited to the character of the people, the genius of the government, and the nature and circumstances of the place where it was founded. Hence it has happened, that, even so far down as the present time, the Lutheran churches differ considerably one from the other, with respect both to the number and nature of their religious ceremonies;—a circumstance," adds he, "so far from tending to their dishonour, that it is, on the contrary, a very striking proof of their wisdom and moderation ‡."

* Mosheim, vol. iv. p. 288, 289. The Lutherans have no reading-desks in their churches, but the prayers are read, or chaunted, *ad libitum*, by the minister at the altar; and the subject of the sermon, or discourse, is limited, in most cases, to the Epistle or Gospel for the day.

† This, however, I am credibly informed, is now abolished in several Lutheran states. See Dr. M'Laine's note (1) to Mosheim's Eccles. Hist. vol. iv. p. 352. In Denmark it is still practised, and is expressly enjoined in the Danish ritual. In Sweden it is abolished.

‡ Vol. iv. p. 286. All those Lutheran churches that adopted the *interim*, conform more than the others to the Catholic forms and ceremonies, out

"Private confession was formerly universally in practice among the Lutherans—though they never held, with the Roman Catholics, forgiveness of sin in this world to be necessary for the forgiveness in a future world;—and it was connected with the disgraceful custom of making, on that occasion, a small present to the clergyman confessor. This confession-money, as it is called, constituted, in many places, an important part of the clergyman's salary; but it has been, I suppose, as well as the private confession itself, in most of the Lutheran countries and congregations, abolished, and another source of revenue substituted in its place. A sort of public and general confession is now in use as a preparation for the celebration of the Lord's Supper*.

"The mode of administration of this holy rite of our religion differs in different places; but some of the customs arising from the notions prevalent on that subject in the Roman Church have generally been preserved. The clergyman himself gives both bread and wine.

"Confirmation is a practice universally adopted in the Lutheran Church, but it is considered as a human institution only, retained on account of its usefulness. It is not confined to the bishops, but performed by every pastor of a congregation—commonly on young people, at the age of from 14 to 16 years, and always preceded by a complete course of instruction in the principles of religion, which forms one of the essential duties of every pastor. It consists in the imposition of hands, after the young Christians have professed their faith in the principal doctrines of Christianity, and is always immediately followed by the celebration of the Lord's Supper."

Among the days that are held sacred in the Lutheran Church (besides that which is celebrated every week, in memory of Christ's resurrection), we may reckon all such as were signalized by those glorious and important events that proclaim the celestial mission of the Saviour, and the Divine authority of his holy religion: such, for example, are the nativity, death, resurrection, and ascension of the Son of God; the descent of the Holy Spirit upon the Apostles on the day of Pentecost, &c. And some churches religiously observe the days that were formerly set apart for celebrating the memory of *the twelve Apostles*.

of regard to the Emperor of Germany; as, for instance, the Church of Nuremberg.

* The confession-money is now received only in Germany; and absolution is no longer used in confession.

The Reformation by Luther is likewise commemorated annually; and the third jubilee of it was held in 1817.

"In their churches the Lutherans have usually organs; and sacred music, by full bands, forms, particularly in Germany, a part of the public worship on all their festivals. The dress of the clergy during the performance of their duties is not every where quite the same, but consists generally of the black gown, a band, or, instead of it, in some places, a sort of white Spanish frill or collar, and a white surplice. The last is only worn on particular occasions."

GOVERNMENT AND DISCIPLINE.

In every country where Lutheranism is established, the supreme head of the state is at the same time the supreme visible ruler of the church: but "all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners; to make any alteration in the essential doctrines of their religion, or in any thing that is intimately connected with them; or to impose their particular opinions upon their subjects in a despotic and arbitrary manner*."

The councils, or societies, appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called Consistories, which nearly answer to Presbyteries in Presbyterian churches.

The internal government of the Lutheran Church seems to be somewhat anomalous: it bears no resemblance to Independency, and yet it is equally removed from Episcopacy on the one hand, and from Presbyterianism on the other, if we except the kingdoms of Denmark and Sweden (including Norway), in which the form of ecclesiastical government that preceded the Reformation is retained; purged, indeed, from the superstitions and abuses that rendered it so odious.

"This constitution of the Lutheran hierarchy," says Dr. Mosheim, "will not seem surprising, when the sentiments of that people with respect to ecclesiastical polity are duly considered. On the one hand, they are persuaded that there is no law, of divine authority, which points out a distinction between the ministers of the Gospel with respect to rank, dignity, or prerogatives; and therefore they recede from Episcopacy.

* Mosheim, vol. iv. p. 287.

"But, on the other hand, they are of opinion, that a certain subordination, a diversity in point of rank and privileges, among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together the members of the same body; and thus they avoid the uniformity of the Presbyterian governments. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors; for in some places this is regulated with much more regard to the ancient rules of church government, than is discovered in others *."

"The Protestants of Germany, in general, and the Lutherans in particular, possess no universally adopted rule of church government, but the variety, which has hitherto existed in the political constitution of the states composing the venerable fabric of the empire, extends also to the ecclesiastical regulations. Since the secularization of the bishopric of Osnabruck, by a decree of the diet in 1802, there is no Lutheran bishopric in Germany. The highest ecclesiastical officers are the Superintendents, whose authority and influence are, however, considerably inferior to those of our diocesan bishops †." In some provinces they preside in the consistories, though more frequently the station of president is occupied by a civil delegate of the prince; and their rank among the clergy of their diocese is, that they are *primi inter pares*. They do not pretend to a Divine right, or lineal succession from the Apostles, but are the chief pastors of a district, performing all the usual pastoral duties, and have a more or less limited inspection over the clergy of that district. They hold visitations at all the towns and villages under their inspection, and report the result of their inquiries into the state of the congregations, the schools, and the conduct of the ministers, to their respective consistories, from which they themselves receive instructions in all matters of great importance. In most of the free imperial cities, and in many that once were so, they bear the name of Seniors, instead of that of superintendents. In most provinces and states of some extent,

* Mosheim, vol. iv. p. 287.

† The term Superintendent seems to have been first adopted by Melancthon, and so early as 1527, when he drew up and published a "Directory, or, Instructions for the Clergy of Saxony." Under the 17th Article, the duty of a bishop is there described, though the term Superintendent was adopted.

there are Superintendents General, and Superintendents Special. The latter have a small district assigned to their care, subject to the controul of the former. The right of ordaining is generally vested in the superintendent-general; though this office may, according to the canonical law of Lutheranism in Germany, be performed by any clergyman commissioned for that purpose by the head of the church—*i. e.* the highest civil authority."

Till of late were found, particularly in the South of Germany, among the dignitaries of the Lutheran Church, Abbots, who were frequently at the same time superintendents, and possessed the rank as states of the country, and a considerable share of the revenues which their Roman Catholic predecessors enjoyed; but one at Magdeburg in Brunswick, is perhaps now the only abbot in Germany. There have, however, been lately two Bishops appointed in Prussia; one of the two in Brandenburg; but they are merely nominal, without consecration, and without jurisdiction: and it is remarkable that one of these is of the Reformed Church. Some, who are well versed in the present state of church affairs on the continent, are of opinion that in a few years bishops will be generally received in the German Lutheran churches.

"The right of presentation to livings is, in most states, vested in and exercised by the prince or the ecclesiastical courts; though in all parts of Germany, many livings are in the gift of the owners of estates. In some places the people have a right to choose their own ministers, who, however, cannot enter upon their office until they have been approved of, and their appointment has been confirmed, by the civil authority. The appointment of superintendents is, throughout Germany, the privilege of the prince.

"In some provinces the consistories have still jurisdiction in matrimonial affairs, divorces, &c.; and every where the superintendence of the education of youth, in the parochial as well as higher schools, forms an essential part of the duties both of the superior and inferior clergy. Their revenues arise from glebe-land; in some places from tithes, and the estates belonging to the churches; or they consist in fixed salaries allowed to them by the government. These revenues are, upon the whole, very moderate, and exclude all splendour from the church establishment.

"Every compensation given for a living is considered in this church as simony, and renders him who is guilty of it unfit for the office thus obtained. The public purchase of

livings is therefore totally unknown among them ; though it cannot be denied, that the complaint of Mosheim *, of the irregularities and relaxation of discipline in the Lutheran Church, is probably still more just now, than it was at the time he made it : the power of excommunication has, perhaps with great justice, been brought entirely into disrepute, and is very seldom exercised †.

See J. H. Böhmer's "Jus Parochiale ;" his "Principia Juris Canonici ;" and Pfaffii "Origines Juris Eccles."

COUNTRIES WHERE FOUND.

Lutheranism is the established creed and form of religion in Sweden, Denmark, and Norway ; in a great part of Germany, particularly in the north, and in Saxony, in Bavaria, in Esthonia, and in the greatest part of Prussia. Livonia and Courland are wholly Lutheran. There are likewise Lutheran churches in Holland, North America, the Danish West-India Islands, &c. In Russia, the Lutherans are more numerous than any other sect or party of Dissenters. In Poland are several Lutheran churches ; in Warsaw one, since the year 1781. In Hungary, the Lutherans have 439 churches and 472 pastors, who are elected by the people, and regulate among themselves their church government : they are reckoned to amount there to 650,000. There are likewise many Lutherans in Transylvania. In the French empire they have, like the Reformed, received, by the Concordat with the Pope, a regular establishment and form, consistories and synods : but the government seems desirous to keep a watchful eye over their proceedings ; for it is expressly stipulated, that they cannot hold any consultation on ecclesiastical matters without previous notice given to the prefect, and the presence of the prefect or one of his delegates ‡. They have there about 174 clergymen and several consistories-general.

In Holland there were, in the year 1790, forty-one Lutheran congregations, with fifty-three ordained ministers. The principal Lutheran congregation at Amsterdam consisted, during the flourishing time of the Republic, sometimes of 30,000 members, and had five Dutch and one German minister. There are also some professors of the Lutheran doctrine both in Asia and Africa.

In London are six congregations of Christians professedly

* Ecclesiastical History, vol. iv. p. 290-1.

† Many readers, on the other hand, will no doubt, with Mosheim, regret this circumstance.—*Ibid.*

‡ Such at least was the case under the Buonapartean regime ; and it is by no means likely that the present government is less watchful.

Lutheran—viz. four German, one Swedish, and one attending the Lutheran chapel in the palace of St. James, founded by Prince George of Denmark, at which two German Lutheran clergymen are appointed by his Majesty; who, however, stand under the inspection of the Bishop of London, and use a translation of the Book of Common Prayer.

In 1781, Joseph II. Emperor of Germany granted to the Lutherans the free exercise of their religion, under certain limitations, throughout his hereditary dominions. Those of Vienna published, about the same time, a well composed Confession of Faith, to confute misrepresentations of their sentiments. Their numbers in that city, in 1785, amounted to about 2500; and they have been gradually increasing since that time: so that there are now in Vienna at least fourteen Lutheran congregations, and one superintendent and consistory, sanctioned by the government*.

In several instances it has happened that the prince has been of one persuasion, and his subjects of another. Thus, the Elector of Saxony and the present Duke of Gotha are Roman Catholics, yet almost all their subjects are Lutherans; and both the King of Prussia and the Prince of Hesse and their courts are Calvinists, while most of their subjects also are Lutherans.

The German Lutherans, under which name I have here classed all those of the Augsburg Confession who are not members of the Churches of Sweden, Denmark, or Norway, have too long cherished in their breasts that spirit of intolerance and bigotry from which they themselves have suffered so long and so much; and this spirit has often impeded among them the progress of science and enlightened inquiry, and frustrated many attempts made by the Reformed party towards a re-union. In the free imperial cities of Germany they have been peculiarly intolerant, and have refused in Franckfort on the Maine, till within these few years, to the Reformed, the permission of performing Divine worship within the bounds of the city. But this bigotry is at present by no means characteristic in them; and during the last fifty years, learning has been cultivated, and liberality of sentiment and doctrine practised by them, in at least an equal degree with any other Christian party.

The Lutheran princes have cherished the sciences with peculiar care. Out of the eighteen Protestant universities,

* It is remarkable, that the Republic of Geneva was lately (*i. e.* in 1779) the only government in Switzerland which permitted the Lutheran religion to be publicly exercised.—*Coxe's Sketches of the State of Switzerland*. London, 1779.

which have hitherto existed in Germany, fourteen are Lutheran; and among these Goettingen, Jena, Leipzig, Tübingen, and Halle, are names dear to theological literature*. The great attention which has been paid to education, and the improvement of the schools, both higher and lower, has spread a very general knowledge among the people, and learning among the clergy.

The names of Michaelis, Mosheim, Griesbach, Doederlein, Henke, Herder, Storr, Flatt, Knapp, and many others, all of them divines of the Lutheran Church, must rescue her from the reproach of inferiority in learning, as well as from that of bigotry and intolerance†.

MISCELLANEOUS REMARKS.

By the Peace of Westphalia, in 1648, which furnished the fundamental laws of the German empire, in an ecclesiastical as well as a civil view, three Christian parties only received perfectly free and equal right of publicly exercising their religion—viz. the Roman Catholics, the Lutherans, and the Calvinists; or, as these last are more commonly called, the Reformed. All others are expressly excluded. In later times, however, as the bonds which united the many parts of that empire became looser, the different princes have claimed, or at least exercised, the right of extending toleration in their respective dominions, and several other parties have publicly avowed themselves. Yet still their number is but very small, and many divisions and subdivisions, existing in this country, are entirely unknown in Germany, which does not afford a great variety with regard to particular parties and separate communities of Christians. Toleration has more generally shewn itself there in suffering a public avowal of a difference of sentiment within the pales of the established churches, than in the acknowledgment of new parties and denominations. Hence few disputes and rivalships have arisen, and schisms become with every year less frequent. The three established churches, and particularly, as already observed (p. 359), the

* The four Lutheran universities of Wittemberg, Erfurt, Altorf, and Helmstedt have lately been abolished. On the other hand, those of Berlin and Bonn are of late establishment. The number of students at the following universities during last summer (1822) was—at Berlin 1162, of whom 227 were in the faculty of Theology; at Bonn, 571; at Breslau, 539; at Halle, 866; at Königsberg, 259—total, 3397. Of these there were 1013 Protestant Theologians, and 193 Roman Catholics, &c.

† For an ample account of the earlier Lutheran divines, see Melch. Adami "*Vitæ Theologorum*," and Dupin's "*Bibliothèque des Auteurs séparés de la Communion de l'Eglise Romaine, du 16 et du 17 Siècle*." Par. 1718.

Lutherans and the Calvinists, have approached each other in many places; the distinctions which had originally separated them, both in doctrine and worship, having begun to disappear.

In the provinces of Strasburg, Mentz, and Cologne, &c. considerable progress has been made towards a formal union of these two persuasions, and many consistories and congregations have already united. The same spirit of accommodation has shewn itself in the free imperial city of Bremen, where the Reformed have set the example, by electing a Lutheran clergyman as minister to one of their principal churches. The Jubilee of the Reformation, which was solemnized in 1817, was chosen, by several of the governments of Germany, as a fit period for putting an end to distinctions which had in most places become merely nominal; and others have since that time followed the example. In the dominions of Prussia, Baden, the duchies of Saxony, and many others, little difficulty has arisen. In other places, the various temporal interests of the clergy and church communities have had a far greater share in retarding the measure than a difference of sentiment on points of faith, or a reluctance to yield in points of external rites. Archdeacon Harms, also, of Altona, gave the signal for warm opposition to the union by publishing ninety-five theses, in 1817; and old controversies have in some degree been revived of late, particularly on the subjects of regeneration and election; yet they cannot be said to have excited a general interest. "Perhaps it would have been wiser," says a distinguished Lutheran divine, "to leave things as they were, and to allow the truth itself to effect a virtual union, even if the nominal one had for some time to come been deferred. Where the two parties have combined, they have generally adopted the name of the *Evangelical Church* *."

The influence produced on the external and internal state of the church, by the changes which Germany has undergone within the last twenty years, it is not yet possible correctly to estimate: still less can we conjecture, with any degree of probability, what effects the late troubles in that country will produce on the religious principles and conduct of its inha-

* Another highly respectable divine, who has just returned from Germany, brings no favourable report of these unions, but speaks of them as having their origin rather in indifference than in Christian principle; and as being, some of them at least, of an anomalous nature, and incomplete, inasmuch that he has seen, in one church, an altar at the east end for the Lutherans, and a communion-table in the centre for the Reformed.

-ANTS.]

GERMAN LUTHERANS.

bitants. The apprehension entertained by some, of a relapse into the errors of the Roman Church, are certainly not justified by any circumstances that have hitherto taken place. "The desire of bringing back a greater warmth of religious feeling had placed the principles and practices of the Roman Catholic Church in a more favourable point of view in the eyes of many Protestants; and the conversion of Count Stolberg, and one or two other characters of distinction, to the Church of Rome, has excited much sensation; but the delusion is passing away, and leaves only behind the salutary conviction, that the higher ranks, and men of talent and distinction, need but set the example of a sincere attachment to religion and religious profession, to secure their influence also in the simple and purer forms in which they appear among the Protestants."

The spirit of inquiry, called forth by the Reformation, has been very active ever since; and if within the last fifty years it has now and then shewn itself in a laxity of principle, a wildness of interpretation, a "vagabondage de systems," unknown to former ages; and has too often degenerated in a tendency to infidelity, insomuch that many professing Christians, and, it is feared, even some German *divines*, "*supra paganitatem non assurgunt*;" it has produced most valuable and learned investigations in every branch of the sciences connected with religion. From the German press, indeed, have issued, within the same period, nearly as many works on criticism and sacred literature as the world contains besides; and, during that period, the history of exegesis has taken in Germany a very novel turn. About fifty years ago, Semler, professor of divinity at Halle, began to lecture and publish on the subject of interpretation, in a manner that excited the attention of the whole German empire; and the grand principle, by which he explained away whatever he did not think proper to believe, was that which has been called *accommodation*. He maintained, that our Saviour and his Apostles often admitted representations and doctrines into their instructions which were calculated merely for the purpose of persuading the Jews, being *accommodated* to their prejudices, but which were not intended to be a general directory of sentiment. In this way, whatever was inconsistent with his own views he called *accommodation*, and thus at once expunged it from the list of Christian doctrines. Semler's original genius and great learning soon gave currency to his works in Germany; and since his time, a host of writers (many of them men of exalted talents and most extensive

erudition) have arisen, who have examined, explained, modified, and defended this doctrine of *accommodation*. But the more recent shape of exegesis in Germany, is to solve all the miraculous facts related in the Bible, by considerations which are affirmed to be drawn from the idiom and ignorance of antiquity in general, and in particular of the sacred writers themselves. Thus, with Eichhorn, the account of the Creation and Fall of man is merely a poetical philosophical speculation of some ingenious person on the origin of the world and of evil: and in regard to the offering up of Isaac by Abraham, he says, "The Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity:" and he explains it by a *dream*, which Abraham had regarded as a Divine admonition *.

In like manner, C. F. Ammon, professor of theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that "to walk on the sea is not to stand on the waves as on the solid ground, as Jerom *dreams*, but to walk through the waves so far as the shoals reached, and then to swim †."

Thiess, in his "Commentary on the Acts," gives a very singular explanation of the miraculous effusion of the Spirit on the day of Pentecost; and also of the miraculous cure, by Peter, of the man who was lame from his birth, but who, according to this author, only *pretended* to be lame; and on the case of Ananias falling down dead. "Ananias," says he, "fell down terrified; but probably he was carried out and buried, while still alive." And Heinrichs scruples not to say that Peter *stabbed* Ananias; "which," says he, "does not at all disagree with the vehement and easily exasperated temper of Peter ‡."

Numerous systems of Hermeneutica—i. e. the art of interpretation—have lately been written and published in Germany on this plan; and, among others, those of Meyer and Bauer; of whom the former has a body of rules by which every thing miraculous is to be explained away.

In the course of the discussions which these principles have

* "Urgeschichte," *passim*; "Bibliothek." Band. i. s. 45, &c.

† Preface to Edit. of Ernesti Inst. Interpret. p. 12.

‡ Nov. Test. Koppianum, vol. iii. partic. 2, p. 355, &c.

"Persuasio de veritate miraculorum, tanquam eventorum *supernaturalium*, gravissima veræ virtuti detrimenta offert, ipsamque legis moralis sanctitatem infringit." Wegscheider (Inst. Theol. p. 113), who quotes Kant as his authority for this doctrine.

excited in Germany, *accommodation* has been sifted, attacked, defended, explained, moderated, modified, and itself *accommodated*, and is at length nearly driven from the ground. At the same time, many divines have not returned to the principles of their Lutheran symbols, but are found entangled in the mazes of heterodoxy; among whom may be ranked Paulus; together with De Wette of Berlin, and Wegscheider, both of them *professors of divinity*, both of them men of genius and vast erudition, and the former, with Gesenius, professor at Halle, who admires his theology, at the head of Oriental literature in Germany*. And it is only a very few years ago since a host of the German critics, rejecting *accommodation*, and casting off all ideas of the Divine origin of Scripture †, were disputing with great zeal the questions, Whether a miracle be possible; whether God and nature are one and the same thing ‡; whether the Jews ever expected any Messiah, &c. Some time ago, many of their critics maintained that no Messiah was predicted in the Old Testament; but now they question even whether the Jews had any expectation of one. Formerly, not only our Lord's Divinity, but whether he rose from the dead, was disputed; and now, it would seem, that they have come nearly to the end of questions on theology; for it is not easy to conceive what they can next question: and surely there can be no question, whether it would not be better that the authority of Scripture should at once be cast off, and its claims to Divine inspiration be wholly rejected, than that such rules of exegesis should be introduced, as make the Scripture speak, *nolens volens*, whatever any commentator, critic, or party may desire.

But, though I cannot enjoy all the comfort of the following communication, just received from the amiable and excellent Lutheran divine, whose sentiments are quoted above, p. 374-5, I consider it a duty I owe to my readers to lay it before them; and I trust I need not remind them, that he has much better and more direct sources of information than I have, and that his opinion is much more to be depended on than mine.

"As to the state of orthodoxy in Germany," he says, "I

* The famous Griesbach was another admirer of De Wette, and in a preface recommended his "Beitrag," which contains sentiments that are by no means sound.

† "Omnino persuasio de veritate revelationis cujusunque supernaturalis, quæ solo sacri cujusdam codicis testimonio nititur, *petitionis principii vitio laborat*."—*Wegscheider Inst. Theol.* p. 98.

‡ Schelling, a divine, was at the head of a great party, which maintain that they are the same.

conceive it by no means to be the fact that there exists a progressive propensity to Deism, or even to Socinianism. On the contrary, the number of warm adherents to, and advocates of, the ancient principles and dogmas of our church, has within the last twenty years very much increased—perhaps with too great a desire to adhere to the terms as well as to the sentiments, which has given rise to a love of mysticism, which I fear will not be beneficial to the cause of true religion. The two parties of the Rationalists and Supranaturalists, have certainly, during the last twenty years, been more openly opposed to each other than before; and for some time the controversy was carried on with great warmth; but of late so many of the principal teachers in our universities have so decidedly espoused the cause of Revelation, and of the Divine authority of the Scriptures, that the effect of their instruction and example is already perceptible in all classes of society.”

THE CHURCH OF SWEDEN.

HISTORY.

CHRISTIANITY was introduced into Sweden about the year 829; and, since the Reformation in that country, under Gustavus Vasa, A. D. 1526, this church has enjoyed, upon the whole, a state of peace and serenity, and perhaps has departed the least from the faith of Luther of all the churches that still bear his name. Some disturbances were indeed excited, under the reign of John the Third, whose queen was a Roman Catholic, by the adherents of the Church of Rome, and particularly on liturgical subjects; and Sigismund his son, encouraging the Roman party, was dethroned; but peace and uniformity were restored by the Council which met at Upsal in 1593. The Acts of that council are considered to be the *Magna Charta* of the Swedish Church, and her members commemorate the centenary of it by a national jubilee.

See a German work, in 2 vols. Gryphiæ 1820, by Dr. F. W. von Schubert, entitled “Schwedens Kirchenverfassung und Unterrichts Wesen nach früherem, und gegenwärtigem Zustande;”—i. e. “De Rebus Eccles. et Scholast. Sveciæ antiquis et hodiernis.”

DOCTRINES.

This church receives, and sanctions by a law of 1686, all the Lutheran symbolic books—viz. The Confession of Augsburg, with its Apology; the Articles of Smalcald; both Luther's Catechisms; together with the Form of Concord. And as a commentator on these, her governors particularly recommend J. S. Semler, late professor at Halle, who died in 1792*.

With the Church of Rome, she divides the first table of the Law into three Commandments, and the last into seven; rejecting the 4th verse of the 20th chapter of Exodus as a part of the Commandments, and dividing the 17th verse into two Commandments.

WORSHIP, RITES, CEREMONIES, &c.

The Lord's Supper is administered in most towns once a week; but in country parishes only monthly, or more seldom, according to circumstances. The law enjoins all professing Christians to communicate at least once a year; and requires all catechumens to be duly instructed and examined before they are admitted: nor does it allow any woman to marry before she has received the sacrament. The officiating clergyman, as in Denmark, does not himself receive unless in cases of necessity, when he administers to others; but the neighbouring clergy administer to each other alternately.

Exorcism in baptism was laid aside in this church in 1809; but laics, and even midwives, may baptize, in cases of necessity. Baptism is most frequently administered in private houses; but the Lord's Supper never, unless to the sick †.

There is no law against the clergy's preaching *extempore*, or without paper; but that practice is not, I believe, generally followed.

The *Kyrko-Handbok*, or Ritual, was revised and published in 1811. It has not, however, been translated into any foreign language but the German, for the use of the German churches in Sweden ‡. Much information on this subject may likewise

* After the high authority I have for this reference to Semler, I presume not to question the value of his Commentaries on the Libri Symbolici of the Lutheran Church; but I must take leave to doubt, and to express my doubts, whether he is to be equally regarded as a commentator on the books of Scripture. See above, p. 375.

† Six sponsors are required in baptism; three males and three females; and on them the responsibility rests, as in the United Church of England and Ireland, even during the life of the parents. The case is different in Denmark: see below, p. 388.

‡ In the copy now before me, even the Preface and the King's Letter of Approbation are in Swedish. It is divided into fifteen chapters, containing the Psalms; the Morning Prayer and Communion Service; the Evening

be found in the work of the arch-provost Swen Bælter, 1762, entitled "Kyrko-Ceremonierne," &c. ; alias "Ceremonia Ecclesiæ in Svecia a Reformatione usque ad præsens tempus." But, unhappily, the Swedish is the only language in which this work has yet been presented to the public.

I conclude this head with remarking, that there are some minute points of difference in worship and ceremonies, as well as in regard to church government and discipline, in the churches throughout Sweden.

FASTS AND FESTIVALS.

Lent is the only fast observed in this church. The festivals are those of Christmas ; the Epiphany ; Easter ; Ascension Day ; Whitsunday ; St. John the Baptist ; St. Michael and All Angels ; the Annunciation and Purification of the Blessed Virgin ; and the New Year, or Circumcision. To these may be added four Rogation Days, which are observed on four several Sundays, appointed by the King.

The greater festivals are Christmas, Easter, and Pentecost, each of which is kept for two days. The Theatres are then shut. But even this virtuous people have adopted the strange practice, so common in the middle and south of Europe, of opening and frequenting their theatres on Sunday evenings, except during Lent.

CHURCH GOVERNMENT AND DISCIPLINE.

The Church of Sweden is Episcopal, and is governed by one Primate or Archbishop (of Upsal), eleven Bishops, and one Superintendent, whose seat is at Carlscreon*. But neither in Denmark nor in Sweden, is that authority and dignity attached to the episcopal office which the Church of England bestows upon her dignitaries. And though their ecclesiastics hold different ranks and dignities in the church, from the archbishop to the *adjuncti*, or assistants to the parish priests, they have, properly speaking, only two orders of priesthood ; for that of Deacon is unknown to both churches, and the Archbishop of Upsal is only *primus inter pares*, and

Prayer and the Holy-day Service ; the Litany ; the forms of Baptism, Confirmation, Marriage, and Churching of Women ; the Funeral Service ; the forms of Consecration of Churches and of Bishops ; the form of Ordination of Priests, &c. &c.

* There were three superintendents in Sweden till lately, when two of them were made bishops. On the other hand, this church lost two bishops, by the cession of Finland to Russia in 1809 ; and the Archbishop of Upsal was the only ecclesiastic of that dignity in any branch of the Lutheran church, till the Emperor Alexander lately raised the Bishop of Abo in Finland to the same honour. The ecclesiastics of the second order consist of the arch-provosts, the provosts, the court clergy, the parish priests, the *sacellani*, the *adjuncti*, &c. &c.

is not promoted to his dignity by a new and peculiar consecration. His exclusive privileges consist chiefly in his performing the more honourable ecclesiastical functions in the palace, and among the king's household—as that of crowning the king; performing the offices of marriage, baptism, &c. in the royal family—and in his presiding or acting as speaker, in the clerical order of the national diet. Over the other bishops he has little or no jurisdiction, and is distinguished from them only by his wearing a glory in addition to the golden cross; which is the badge of their office.

When a vacancy happens, all the consistories in the kingdom* elect, by a majority of votes, three dignified clergymen, generally bishops; and the individual of this triumvirate whom the king prefers, becomes the new primate. The king, in like manner, chooses one of three candidates, whom the clergy of a vacant diocese have elected by ballot, for their new bishop.

The consecration of a bishop is usually performed by the archbishop; but it may be performed by any bishop: and here, as in Denmark, only one bishop is required for that episcopal office†. In ordinations the bishop is assisted by some of the dignified clergy, and the people add their confirmation. The superintendent merely presides in the Naval Consistory at Carlsroon, without having the charge of a diocese, and without the power of ordination.

Every bishop is also a pastor of a congregation; but, to assist him in the general superintendence of his diocese, to each bishopric is attached a consistory, composed of both clerical and lay members. This court, in which the bishop presides, exercises church discipline, and keeps a very watchful eye over the conduct of the clergy, and the teachers in the public schools‡.

Every bishop may likewise convene his clergy in an annual synod; or defer it for years, at his pleasure. He is further required to hold visitations throughout his diocese, for purposes of discipline and morals; inquiring into the state and circumstances of the poor; promoting vaccination; and, likewise, for objects connected with the state. The Acts of these visitations are read in presence of the people, and then lodg-

* Besides the twelve regular diocesan consistories, there is a court consistory, a consistory for each of the two universities, and another which is a privilege of the city of Halm.

† I have, however, the best authority for remarking here, that it is now in contemplation to adopt, in Denmark, the more regular and canonical order of employing three bishops in all consecrations.

‡ The church discipline in Sweden appears to be stricter than in almost any other Christian country; and the Swedes adhere faithfully and scrupulously to the original forms and doctrines of Lutheranism, for which the blood of their ancestors was shed.

ed among the archives of the parish, for future reference, direction, &c.

Inferior to the diocesan consistories, they have in Sweden a church court, called *Kirko-Rad*, nearly answering to a Presbytery, and which is also composed partly of laymen, who are elected by the parishioners. But the supreme head of all these courts, and of the whole church, is the king, who conducts her external affairs by the ecclesiastical council, composed of laymen; called the *Expositio Ecclesiastica* of the Royal Chancery*.

Each cathedral church (*Dom-Kyrke*) has an Arch-provost (*Dom-Prost*), who is the vice-president of the consistory. The bishops likewise appoint certain clergymen, *Præpositi Territoriales* (*Contracts Prostar*), to the inspection and care of particular districts—nearly answering, I presume, to our archdeacons: and others they honour with the title of *Præpositi*, or Provosts, at their pleasure.

The clerical body constitute the second of the four orders who compose the National Diet. The delegates to this assembly, from two to five for each diocese, according to its extent or to the number of their constituents, are elected by the votes of their brethren within the diocese.

In regard to patronage, the parishes may be reduced to three classes: 1st, Consistorial; 2d, Regal; 3d, Those subject to private patronage.

The Consistory returns three of the candidates for a vacant consistorial parish, to the parishioners, who choose one of the three, by ballot. And though in the parishes of the second class, the people may choose one of the three candidates returned by the consistory, the king may confirm their choice, or appoint one of the other two.

The canonical age for ordination is twenty-three; but no one can be admitted to a pastoral charge till he is thirty, unless he has distinguished himself at the *Examen Pastorale*; and most of the clergy are strangely restricted from holding church preferment out of their native diocese.

In addition to the duties common to the clergy of all ranks and orders, the parish ministers are peculiarly required to instruct children in the principles of religion; to confirm young persons before their admission to the sacrament of the Lord's Supper; and to make annual visits through their parishes, for the examination of adults, &c. They must likewise take charge of paupers, and further

* In Sweden, as in Britain, the king must himself profess the religion of his country, and maintain it in the kingdom.

discharge various civil duties ; for here, as in Denmark, both bishops and clergy are functionaries of the government, as well as of the church *.

The annual revenue of the several bishops, arising from grain, annexed benefices, &c. (*parœcias præbendales habent singuli*), varies from 3,000 to 10,000 Swedish thaleri—i. e. from 300*l.* to 1000*l.* sterling.

The salary of the clergy arises partly from predial tithes, or a third part of the public corn, whereof one part goes to the public treasury and another to pious uses ; partly from the tithes of fruits and of certain animals, which, however, are different in different parishes ; and lastly, from what are called *jura stolæ*, or surplice fees. All these were fixed by a law of 1681. But in many places, and particularly in late accessions to the crown, the customs are different, and have there the force of law.

Of late, the clergy have been allowed to accept of a composition, or to enter into a private agreement with their parishioners in regard to salary. They have likewise, in the country, a parsonage-house and glebe. The *comministri* have likewise glebes, together with various other sources of income, which, after all, is trifling at the best. The *adjuncti*, or curates, are members of the incumbent's family, and receive a small salary.

The military chaplains are allowed a glebe ; and the court preachers receive a salary, but small, and by no means corresponding with the dignity of their situation.

The laws regulating the government and discipline of this church are contained in the "*Liber Legis Ecclesiasticæ*" (*Kyrko-Ordningen*, or *Kyrko-Lagen*), first published in 1686 ; and in the "*Collectio Legum Eccles. quæ augment aut immutant antiquam anni 1686, Regiminis jussu et cura*," which was published in 1813.

UNIVERSITIES, EMINENT MEN, &c.

The only universities of Sweden are those of Upsal and Lunn ; whereof the former is attended by about 1200 students, and the latter by about half that number.—Sweden

* A respectable lay member of this church has expressed to me, when in that country, his regret that it was their custom to advertise matters of civil concern on Sundays from the pulpit. Certain laws and civil regulations are likewise read periodically from the pulpit : and I have observed several royal proclamations, edicts, or rescripts, affixed to the inside walls of a country church, that all might read and know them ; while on the roof and many parts of the walls were painted, or, I should rather say, roughly sketched, strange groups of grotesque Scriptural pieces, angels, fiends, &c.

can boast of various eminent divines, both in former times and at the present day. Among these are ranked Laurentius Petri, the first Lutheran archbishop; his brother, Olaus Petri, pastor of Holm; the Bishops Abrahamus A. Angermannus, Joh. A. Tersorius, Joh. Matthiæ, Joh. and P. Rudbeck; Archbishops O. Svebilus, and Ericus Benzelius, with his three sons, Ericus, Jacobus, and Henricus, all of whom were archbishops; Haguinus Spegel; Samuel Troilius; and, in later times, Archbishops Uno-Von Troil and J. A. Lindblom. In the last century, the Bishops A. O. Ryzelius; Jesper Swedberg (father of the famous Baron Swedenborg); Jac. Serenius; Joh. Engestrom; Dan. Herweghr; Ol. Wallquist; the Arch-provost O. Knos; Professors Joh. Floderus; Carol. Aurivittius; E. J. Almquist; and the Readers S. I. Alnander and Eberhardt.

Of living authors, Bishop J. A. Tingstadius, and Professor Samuel Odman, are distinguished philologists. Dr. J. O. Wallin, has lately published an esteemed book of Hymns; and Dr. C. P. Hagberg's Sermons are excellent.

Baaz and Ornhjelm Arrhenius have both written on ecclesiastical history in Latin; and the same subject has been treated in Swedish by Bishops Celsius and Joh. Möller, and Professor Sam. Odman.

TOLERATION AND SECTS.

Christians of all denominations enjoy the free and open exercise of their religion in Sweden, except the Swedenborgians, who, though a native sect, are not allowed the public exercise of theirs.

The Jews may reside wherever they please, but are permitted to have synagogues only at Holm, Gottenburg, and Norrköping*.

As for the *Dippelii*, they are the followers of the fanatic J. C. Dipple, a native of Darmstadt, who published a work at Frankfort, in 1729, entitled "*Demonstratio Evangelica*," in which, and his other writings, he took the name of Christianus Democritus. And the *Neologi*, another strange sect in Sweden, profess sentiments that appear to be fundamentally destructive of Christianity.

Vide "*Dissertatio Historica de Religionis in Suecia Controversiis quibusdam recensioribus*," &c. 4to. Upsaliæ, 1792.

* The only two sects of Christians in Sweden that are worthy of particular notice, besides the followers of Swedenborg, are the Moravian Brethren and the Pietists—if indeed the latter can be considered a sect; and not rather a party in the church than a sect without it.

THE CHURCH OF DENMARK.

THE Danes embraced Christianity in the tenth century; but the Reformation, which began to make progress in Denmark in 1526, was not established there till 1544; nor was the constitution of the Danish Lutheran Church fully settled till the reign of Christian the Fifth, when, in the year 1683, the code of Danish laws, civil and ecclesiastical, which are still in force, was drawn up, confirmed, and sanctioned by the king.

Peter A. Höyelsin published, in one vol. 4to. in 1710, a Latin translation of this code, which is comprised in six books. The second book is wholly *De Re Ecclesiastica*, and introduces the subject with the following law, which strangely restricts the profession of religion in the Danish dominions to the faith of the Lutheran Church.

DOCTRINES AND STANDARDS.

“In Regnis ac Regionibus Regis, unicæ illius Religionis observatio permissa esto, quæ Sacrosanctis Bibliis, Apostolico, Nicæno, atque Athanasii Symbolis; Augustanæ, quæ anno Christi nati 1530 exhibita fuit, Confessionis non immutata, nec non Lutheri Catechismo minori est consentanea.” In addition to these, which are the only symbolic books of the Danish Church, the “*Apologia Augustanæ Confessionis*” is received in Holstein. The governors of this church prefer Carpzovius, Baumgartenius, Semlerus, the Walchii, and the two Weberi, as expositors of the Augustan Confession*.

WORSHIP, RITES AND CEREMONIES, &c.

In this church, the Catechist, or *clericus paræcialis*, usually begins and ends the church service with a short prayer in the singular number, which he repeats, standing on the steps leading up to the chancel, with his face towards the congregation. Much of the service consists in praise, in which the

* A copy of a new edition of the Augustan Confession was presented to each of the clergy, at the third jubilee of the Reformation in 1817, and in the Bishops’ “*Epistola Encyclica ad Clerum*,” that accompanied it, they remind them that—“*jurisjurandi Sacramento ad Doctrinam Cælestem scriptis Prophetis et Apostolicis, librisque Eccles. nostrarum symbolicis comprehensam auditoribus fideliter instillandam adstringuntur.*”

people in general seem to join with heart and voice. They have excellent organs, and appear to excel in church music; but, as in other Lutheran churches, the subjects of their public praise are not worded in metre, but in prose. Those passages are all numbered in their Prayer-books; and the numbers of the several passages to be sung at every church-meeting are specified on boards hung up in different parts of the church, which is another practice that seems to be common to all Lutheran churches*. Their churches having neither reading-desk nor clerk's-desk, the prayers are either read at the altar, or chanted, at the pleasure of the officiating minister, who there wears above his gown the *vestes missales*—i. e. a surplice,—and over it the *humerales*—i. e. a covering or cloke of crimson velvet, hanging down before and behind, rounded at the bottom, and shorter than the surplice, edged all round with gold lace, with a large cross of the same lace on the back†. In the pulpit a black gown of a peculiar make is worn, with a ruff around the neck, instead of a band; and those clergymen who are of any order of knighthood, usually wear the insignia of their order above the gown. The prayer in the pulpit, before sermon, may be extempore, but all the other prayers must be liturgical, or according to the stated forms; and during the whole service the people uniformly sit, unless when the Epistle and the Gospel are read, and when the Blessing, which is always the Aaronical, is pronounced; for then the law, or rubric, requires them to stand. It is further remarkable, that the poor's boxes, which in Copenhagen are five in number, are uniformly carried round the congregation during the sermon, by a law which, I humbly think, would, together with some others, be more honoured in the breach than by the observance‡.

* In the German "Kirchen-Gesang-Buch," now before me, the passages to be sung, each consisting of from six to ten or more verses, amount to 1176.

† The *humerales* is always put on and taken off, not in the vestry, but at the altar, and in presence of the congregation. In Sweden, the *humerales* worn during Lent is made of black velvet, to the back of which I have seen affixed a crucifix of plated metal. And at a public meeting there, in honour of King Carl's birth-day, in January 1521, I remarked that the clergymen present wore the band. The *vestes missales* are not, I am told, uniformly worn by the clergymen in Lutheran Germany, though in most places; and where they are used, they are not always the same. There exists also in Germany a very great difference in the general canonical dress of the clergy, who in some places wear robes—i. e. gowns—as here; in others, only short and narrow cloaks.

‡ "Concio dum habetur, circumferuntur oculi stipem pauperibus collecturi."—*Rituale Eccles. Danicæ*, &c. p. 16. The same is likewise the

In the administration of the Lord's Supper, which takes place in towns weekly, but in country parishes only monthly, or more seldom, the practice of the Church of Rome is retained of burning wax candles *, and of using wafers, instead of bread, one of which the officiating minister puts into the mouth of each communicant. The male communicants kneel on the right side of the altar, and the females on the left†; but the minister neither kneels during any part of the service, nor receives himself, in compliance with another strange law, which requires clergymen to receive without the altar rails, as the congregation do, using the ministry of another‡. Even where two clergymen officiate, as in towns, neither of them communicates; nor must the assisting clergyman make his appearance at the altar "*ante peractam consecrationem*."

The address in administering the wafer is, "*Hoc est verum Jesu corpus*;" and, in administering the cup, "*Hic est verus Jesu sanguis*;" but I have sometimes observed no address used till the communicants around the altar had received both elements, when the officiating clergyman addressed them generally and briefly before they rose from their knees. In some churches the organ plays a solemn and appropriate tune during the whole time of the administration.

In Baptism, exorcism § and trine aspersion, with the sign

practice in Sweden, where, however, more modesty is shewn in regard to the number of boxes.

* The practice of placing lighted candles on the altar during the administration of the Lord's Supper, is by no means general in Lutheran Germany, and is not there considered as necessarily belonging to the Lutheran Church. It is not followed in Sweden, nor does it exist in any of the German Lutheran churches in London.

† In most parts of Lutheran Germany the communicants do not kneel round the altar, but singly approach it, receive the bread or wine, and then retire; and the females generally appear at the altar, not with, but *after* the men.

Many readers will, no doubt, be not less surprised to learn, that in all congregations, whether Lutheran or Dissenting, in the Danish West-India islands, and I believe also in other West-India islands, the Slaves and Free Coloured members, who are communicants, are not admitted to the altar till the White communicants have received, joined in the post-communion service, and retired from the church.

‡ "*Nulli Pastori licet porrigere ipsi sibi sacramentum altaris (ne in morbum quidem, quando advocari alius poteat, implicito) sed aliena, quod cæteri faciunt, in hoc negotio operâ ntatur.*"—*Rituale*, p. 86.

When communicating the sick, the ritual does indeed permit and require the officiating clergyman, in certain cases, to receive himself; and even then it enjoins the use of one or two lighted candles.

§ *Exi, immunde spiritus, et da locum Spiritui Sancto.*"—*Rituale*, p. 31. And again, a little after, on the presumption, no doubt, that Satan, very

of the cross on the head and breast, and imposition of hands are used. No responsibility rests on the witnesses or sponsors, who are limited to five, of both sexes, so long as the parents of the child are in life; and, in cases of necessity, lay baptism, though performed by females, is valid, as in the Church of Rome.

Confirmation in the case of young persons*, and Confession in all cases, must precede the reception of the Lord's Supper; and this last duty is made an essential passport to marriage, which here consists of two religious ceremonies—the *de-trothing*, in the presence of at least five witnesses, before the publication of banns; and the *consecration* of the marriage.

Their funeral ceremony is accompanied with little solemnity, and seems to be as little calculated for edification. It consists merely in the clergyman's repeating in Danish these three short sentences: "Ex terra ortus es;" "In terram redibis;" "Ex terra iterum resurges;" and at each, throwing a shovelfull of earth on the body when let down into the grave†. This may, however, be succeeded by a funeral oration, if required.

unwilling to let go his hold, has not attended to the first summons, it is added, "Adjuro te, immunde spiritus, in nomine Patris, Filii, et Spiritus Sancti, ut exeat et discedas ab hoc (*hac, his*) Jesu Christi famulo" (famula, &c.)—*Ibid.* p. 33.

* The ceremony of Confirmation was not introduced into this church till about the middle of the last century, when it was first performed in private houses. Of course, nothing appears on the subject in the Ritual, or in the code of Ecclesiastical Laws. I have not witnessed that ceremony in the Danish Church, where it is performed by imposition of hands, and by presbyters, as in all other Lutheran churches; but I have been much pleased with the impressive manner in which I have seen it performed in the German Lutheran Church, when the officiating clergyman, after very serious exhortations and solemn prayer, on laying his hands on the heads of the candidates, repeated over each some appropriate text of Scripture. For example: "Remember thy Creator in the days of thy youth." "If ye live after the flesh, ye shall die; but if ye, through the Spirit," &c. "Be stedfast, unmoveable," &c. &c.

† It is remarkable, that the Danish ecclesiastical law, which admits malefactors to the holy sacrament, denies them even this shadow of Christian burial. "Super cadaver ejus, qui vel ob maleficium capitali pœna affectus est, &c.; nec terram injiciunto, neque concionem funebrem habento."—*De Officio Sacerdotum circa Funera*, in cap. x. art. iv. p. 150. On the other hand, it is pleasing to observe and to record, the little marks of respect which the Danes appear to take delight in shewing to the memory of their deceased friends. The corpse of a person of any consideration, in Copenhagen, is usually followed to the grave with the idle pageantry of twenty, thirty, or more carriages; but the attentions of the survivors does not then cease. Their cemeteries and burying grounds are kept neat and clean, and many tombs and graves are ornamented by ingenious devices, and in various ways; often, with garlands of artificial

Lent is the only fast that is observed in this church. The Ritual prescribes three services a-day for the three great festivals of Christmas, Easter, and Pentecost, each of which is kept for two days; and on the first morning of each festival, the holy communion is administered at the *sacra matutina*, or first of the three services.

The other festivals are much the same as those observed in the Church of Sweden; and on Sunday evenings the shops and theatres are open, and cards, music, and dancing are common in private houses!*

The oldest churches in Denmark are built in the figure of a cross. Many churches are much ornamented within, particularly the chancels. Crucifixes are seen on various altars; and paintings are common, but not painted glass. The ceilings or roofs of some churches are studded with gilded stars; and in these instances, the ceiling of the chancel is usually thus adorned with the sun and moon. Some churches in Copenhagen have three or four tiers of empty galleries; and in a garrison church in that city I have seen the troops sit covered, *Judaicè*, during the whole of the church service.

The Danish Ritual was first drawn up, sanctioned, and published in 1685, and a Latin translation of it was published in 1706 by Peter Terpager, whose preface of 42 pages contains much valuable matter on liturgical subjects.

CHURCH GOVERNMENT, DISCIPLINE, &c.

Denmark, including Iceland and its other dependencies, has now nine bishops, and one superintendent-general, who are all appointed by the king †. The Bishop of Zealand, who resides in Copenhagen, is the proper metropolitan, who alone

flowers, or of natural flowers occasionally renewed; with shrubs or flowers around them, &c. &c. And these remembrances are frequently kept up for years; but both there and in Sweden the epitaphs are very generally in the vulgar tongue.

* Such is the case, we are told, as to music and dancing on Sunday evenings even in Norway. At the same time, the Norwegians of every class are said to be "constant in their attendance at church;"—a good old practice, in regard to which their old fellow-subjects the Danes, particularly those of the higher ranks, from the king upon the throne to the meanest clerk in a public office, are shamefully and lamentably negligent.

† 1. The Bishop of Zealand; 2. The Bishop of Fyhn and Langland; 3. the Bishop of Iceland; 4. the Bishop of Arrhaus; 5. the Bishop of Wiborg; 6. the Bishop of Ripen; 7. the Bishop of Aalborg; 8. the Bishop of Laland and Falster; 9. the Antistes of Sleswick and Holstein; 10. the Superintendent of Lauenburg.

consecrates the others, and is himself consecrated by the Bishop of Fyhn, as the bishop whose residence is nearest to Copenhagen. He also anoints the king; is the bishop of the royal orders of knighthood, of the highest of which he wears the insignia; and is consulted in all ecclesiastical affairs. But none of the clergy or bishops here have any share in the civil government; though, like those in Sweden, they are civil as well as ecclesiastical functionaries, being collectors of certain taxes within their respective dioceses and parishes, &c. Hence they are of no political consideration; nor have the bishops any patronage whatever.

The Synod of Zealand meets twice a year; but the other diocesan synods meet only once—the eight days following St. John Baptist's day. The bishop and the lord lieutenant, or chief civil magistrate of the province, preside in these; where they consult with the clergy on the ecclesiastical situation of the diocese, read the new royal rescripts, superintend the concerns of the institutions for the poor, &c. And from the materials thus furnished, each bishop draws up, and forwards to the king, an annual report respecting the state of the churches, schools, &c. of his diocese.

The bishops have no jurisdiction over matrimonial affairs, and are otherwise very considerably restricted in the exercise of their authority by their arbitrary government, of which they are not the privileged and honoured members, but the functionaries and labouring servants: nor does the annual revenue of any of them exceed 1,200*l.* sterling, while that of some of them does not amount to more than 400*l.* The salaries of the clergy are proportionably small. They enjoy only a third part of the former tithes; the other two thirds having become, since the Reformation, the property of the king and the lord of the manor.

The counts and barons have the privilege of nominating, to church livings on their own estates, three candidates, of whom the king chooses one. The king likewise appoints to most of the other livings.

The canonical age for ordination is twenty-five; but those candidates who have passed the *Examen Theologicum* may preach, as in the Established Church of Scotland, when they are entitled to wear a peculiar short gown; but they can perform no other ecclesiastical functions, till they are ordained.

In the Danish German provinces, the church government conforms more to that of the German Lutherans; for there is

there no bishop, but one superintendent-general and twenty-one provosts, of whom several are independent in some respects of the superintendent, who alone has the right of ordination. Of these provosts, who rank next to the bishops and superintendent, and are a kind of archdeacons, there are twenty-nine in Iceland, nine in Zealand, four in Aalborg, four in Wyborg, and a proportionate number elsewhere.

The universities of Denmark are those of Copenhagen (Hafnia) and Keil; and I have no reason to suppose that the Danish clergy in general are inferior, in point of literature, to their brethren in any of the other Lutheran churches. The Right Rev. Dr. Mûnter, bishop of Zealand, and Dr. Janus Möller, primarius professor of divinity, are well known to be distinguished scholars, as well as amiable and excellent men; and I can readily believe that, however little encouragement this church holds out to distinction or excellence of professional character, she can boast of many other able divines, as well as of many faithful and exemplary pastors, whom I have not the honour of knowing, or whose works have not fallen into my hands. In the venerable Bishop's work (in two vols. Altona, 1792), entitled "*Magazin für Kirchengeschichte und Kirchenrecht des Nordens*," much valuable information will be found on the subject of the several churches in the north of Europe; and the learned Professor's excellent *Dissertatio Inauguralis*, "*De fide Eusebii Cæsariensis in Rebus Christianorum enarrandis*," deserves in particular to be very generally read and known. He is the editor of a periodical work in theology, published in Copenhagen, and entitled "*Theologisk Bibliothek*."

In Denmark, as well as in Sweden and Norway, no man can fill any office, civil or military, unless he be of the Lutheran Church. It is to be lamented that such restrictive laws should still exist in any part of the Christian world. At the same time, their effects are scarcely felt by the subjects of these three nations at home, as in each of them the people are nearly all members of the established religion. But the case is far different in the Danish West-India Islands, where scarcely one fifth of the inhabitants are Lutherans, and where, though the above qualification for office cannot be strictly adhered to, every pastor of a dissenting congregation is required, for the boon of toleration, to make such compliances to local regulations as are by no means consistent with his conscience, or with his duty to his flock. In justice, however, to the Danish Government, I beg further to remark,

that its allowance to the poor of its colonial subjects is distributed, according to circumstances and character, without distinction of sect, party, or religion.

At the late cession of Norway to Sweden, the Norwegian bishops and their church were left independent of the Church of Sweden, as they must also from that period be independent of the Danish Church, of which they formerly constituted a part. I am not aware that, in consequence of the freedom and independence they now enjoy, they have made any changes in their established doctrine, discipline, or worship, and am inclined to believe that they may still be numbered among those who hold the faith and use the ritual now described.

There are now five bishops in Norway. The Bishop of Christiana is the metropolitan; and he alone consecrates the other bishops. Christiana has also become of late the seat of an university,

By the cession of Finland to Russia in 1809, another independent Lutheran Church has in like manner started up, over which the Archbishop of Abo now presides. With its numbers and present state I am yet wholly unacquainted. We may however reasonably conclude, that it still professes the faith and adheres to the forms of the church in Sweden, from which it has now been cut off; or that if any changes have been made, they are unimportant and merely the result of the new order of things in that country, or have arisen from local circumstances. And I conclude this imperfect account of the several Lutheran churches with remarking, that, to all of them, pluralities and non-residence appear to be in a great measure, if not wholly, unknown.

UNITED CHURCH OF ENGLAND AND IRELAND.

NAME.

THE Church of England, which was the first regularly Episcopal church of the Reformation, and has been well denominated its bulwark, is that established by law in England and Ireland, where it makes part of the common law of the land, or constitution of the country; and in 1800, when the kingdoms of Great Britain and Ireland were united, the churches of England and Ireland, which had always been the same in doctrine, worship, and government, were united into one Protestant Episcopal Church, to be thenceforth called *the United Church of England and Ireland*.

RISE, PROGRESS, &c.

When and by whom Christianity was first introduced into Britain, cannot be exactly ascertained at this distance of time. Eusebius, indeed, positively declares that it was by some of the Apostles; Baronius affirms, on the authority of an ancient MS. in the Vatican Library, that it was by Simon Zelotes the Apostle, and Joseph of Arimathea; and Archbishop Usher, Bishops Jewell, Stillingfleet, and Gibson, Dr. Cave, Mr. Collier, and others, particularly the learned Bishop Burgess of late, maintain that it was by St. Paul, assisted perhaps by other Apostles, or apostolical men*. But, however this may be, it is generally acknowledged, not only by Protestants, but also by some of the most learned and eminent of the Romish communion, as Baronius and Suarez, that there was a Christian church in Britain even before there was one at Rome. The Church of Rome is not, therefore, "our mother church, but a sister only, and that a younger

* Bishop Jewell's Works, p. 11; Bishop Stillingfleet's "Origines Britan." pp. 35, 48, &c.; MS. Vatican. Baron. ad ann. Christi 35. See, in particular, the Lord Bishop of St. David's "Tracts on the Origin and Independence of the ancient British Church," 8vo. 1815, p. 21, &c. where the learned prelate brings forward "such strength of ancient and modern authorities, as ought, if I may judge," says his lordship, "by my own convictions, to put the subject of St. Paul's preaching in Britain beyond all controversy or doubt." p. 54.

too, howsoever her flatterers would make her mother of all churches." To us belong likewise "the honours of the first Christian king; the first profession of the truth countenanced and enjoined by laws and public authority; and the birth of the first Christian Emperor*."

Episcopacy was early established in this country; and, according to Archbishop Usher, the British churches had a school, or public institution, in the year 182, to provide them with proper teachers. And it ought to be remembered, to the honour of the British bishops and clergy, that they withstood the encroachment of the see of Rome for several centuries after the arrival of Austin the monk, who was sent from Rome by Pope Gregory the Great, in 597, to convert the Saxons, and then made the first attempt on their independence: on which account, their piety hath been but meanly regarded by some zealous Roman Catholics. Some of the novel tenets of Popery were, however, introduced into England by that missionary, who was the first archbishop of Canterbury; and though the British Church continued independent of the Church of Rome till 1115, in the reign of Henry the First, yet the errors of the latter church were prevalent here for several ages preceding the Reformation, until Wickliffe was raised up, in the fourteenth century, to refute them †. The seed which he had sown took root downwards, and sprang upwards during his life, and ripened after his death into a glorious harvest. But it was not until about 1530, in the reign of Henry the Eighth, that the Reformation is usually said to have begun in England. When Luther declared war against the pope, then Leo the Tenth, this prince,

* Dr. Pagitt's "Christianography," part ii. p. 3. ed. 1640; and Dean Stanhope's "Sermon before the Society for Propagating the Gospel," in 1714.

† He was born at Wickliffe, near Richmond, in Yorkshire, about 1324, and studied at Queen's, and afterwards at Merton College, Oxford, where he was raised, in 1372, to the divinity chair. He was justly called "the Morning Star of the Reformation;" for he maintained many Protestant tenets, wrote several tracts against the principal doctrines of Popery, and was the first who translated the whole Bible into English. Such was his courage and zeal, that he is said to have sent a confession of his faith to the pope, and to have declared himself willing to defend it at Rome. He was many years minister of Lutterworth, in Leicestershire, where, notwithstanding the danger to which his zeal exposed him, he quietly ended his days, A. D. 1384, or, according to others, in 1387. His followers were called *Lollards*; and for some account of them, as well as of Wickliffe himself, and his doctrines, &c. see his Life, by Mr. Lewis, of Margate. See also Gilpin's "Lives," and the fourth volume of Mr. Milner's "History of the Church of Christ."

proud of his theological might, rushed into the battle; and his treatise "On the Seven Sacraments," against Luther's book "Of the Captivity of Babylon," was repaid by the enraptured pontiff with praise little inferior to that of inspiration, and with the title of *Defender of the Faith*;—a title which, in a sense diametrically opposite, and by a claim of higher desert, was regularly handed down, together with his crown, and now belongs to his reigning successor. But Henry was faithful in allegiance only to his passions. He soon felt scruples, increased by his growing attachment to Ann Boleyn, as to the lawfulness of his marriage with Catherine of Arragon, who had originally been contracted to prince Arthur, his elder brother; and he solicited the pope for a divorce. His Holiness procrastinated a decision for the space of six years; when Archbishop Cranmer dissolved the king's marriage, as being contrary to the laws of God, by a sentence pronounced in May 1533, without waiting for the sentence of the court of Rome. On this, Clement the Seventh, then pope, threatened, and at last pronounced, excommunication against Henry for not taking back his queen;—a step which proved fatal to the interests of his Holiness, for the king now threw off all restraint, renounced the papal supremacy, abrogated the pope's jurisdiction in his dominions, and openly separated from the see of Rome.

Thus he, who was once "the pride of Popery," became its scourge. Henry was, however, no Protestant at heart, but firmly attached to the doctrines which he had formerly defended; and, notwithstanding this, he took the government of ecclesiastical affairs into his own hand, and plundered about 160 monasteries*. And, with the assistance of Archbishop Cranmer, who, by his writings and influence, contributed more perhaps than any other person towards the Reformation in England†, having reformed several abuses, the King was himself declared, by Parliament, *supreme head of the church*; whereby his ecclesiastical supremacy in England was now only *restored*; for it seems to have been frequently asserted long before the Reformation, particularly by the famous statute of *Præmunire*, 16th Richard the Second.

The Reformation owed nothing, however, to the king's good intentions; nor was he the instrument of it any other

* The profits of these were chiefly given to certain laymen; and hence the origin of *lay impropriations*.

† Cranmer was the first Protestant Primate in England, but the clergy of the present day derive their orders from Archbishop Parker.

way than, as the logicians say, *by accident*. But on his death, which happened in 1547, it began to advance in earnest, during the short reign of his son and successor Edward VI. Yet when Mary ascended the throne, in 1553, all was reversed, and about 3,000 of the clergy were turned out of their livings. Archbishop Cranmer, Bishops Latimer, Ridley, Hooper, and Ferrar—those illustrious members of “the noble army of martyrs”—Dr. Taylor, Messrs. Rogers, Bradford, Philpot, and other eminent Protestants, to the number of between 400 and 500 clergy and laity, sealed their faith with their blood; while Switzerland, Germany, and the Low Countries, swarmed with English exiles, who fled for their lives.

The death of Mary in 1558, made way for the accession of Queen Elizabeth, who soon dispelled this storm, and established the Protestant religion throughout her dominions; when it is remarkable that only about 200 of the clergy gave up their preferments, whereas only one of the bishops, viz. Kitchen, conformed. She declared herself supreme governor within her kingdoms, both in spirituals and temporals, and replaced the Church of England on the same footing on which it was under Edward VI., and on which it now stands.

In Ireland, the cause of the Reformation was greatly promoted by Archbishop Brown, a native of England, and formerly a monk of the Augustine order, who was raised to the see of Dublin in 1535. Encouraged by the conduct of Henry VIII., he purged the churches of his diocese from various superstitions, and, by his influence, caused the king's supremacy to be acknowledged in that nation. And in the course of these changes, the Church of Ireland followed the steps and the fortunes of that in the then sister kingdom*.

The Church of England had the discretion to observe some decency and moderation in the business of reformation; and withdrew not from the original platform of the Catholic faith, but from the innovations of modern corruption. “*Inter vel excessu vel defectu peccantes mediam viam secuta,*” she rejected such doctrines only as were not to be found in the revealed will of God, or that had not been universally received; and such discipline as was not regularly derived from the authority of the Apostles. Her reformers disclaimed every leader but Christ, with the exclusive veneration of the pri-

* For some account of the Reformation in Ireland, see “The Phoenix,” vol. i. p. 126, &c.

mitive faith; and listened to those that preceded them in the glorious work, not as dictators of their creed, but as monitors and guides. Restraining the ardour of innovation in the moment of reform, their judgment was equally conspicuous both in expunging from the Protestant ritual a long train of unedifying ceremonies, and in retaining the most decorous usages of worship, together with as many of the more important usages and ceremonies of the church as were innocent and conducive to order and decency, and whatever was venerable in ecclesiastical antiquity*. In short, they did not, as Luther expresses it, "imitate the man who, on seeing his brother in the utmost danger of being killed by a wild boar, instantly pierced both the boar and his brother with one thrust of his spear†."

But no sooner had the Church separated from the see of Rome, than many of her members began to separate from her, on pretence that she retained too much of the Roman leaven, and did not proceed far enough in the work of Reformation‡. From their desiring a purer form of worship and discipline, than had yet been established, these first dissenters were called Puritans. But other sects and parties soon broke off, under various names, and on various pretences, whereby the church underwent many fluctuations. The hedge by which she had been separated from the waste was pulled down; and the boar out of the wood and the wild beast of the field were permitted to devour her. Her establishment was suppressed in 1643; and during the Interregnum, every man's fancy was his religion, and the public profession of religion branched out, as might have been expected, into the

* See the rule which the reformers laid down, to change nothing for novelty's sake, in Burnet's History of the Reformation, vol. ii. p. 73. See also an excellent account and vindication of the proceedings of the Church of England in this respect, in Hooker's Eccles. Pol. b. iv. ch. 14.

"Nos quidem," says Bishop Jewell, "uti diximus, de mutanda religione nihil temere aut insolenter, nihil nisi cunctanter, et magna cum deliberatione fecimus," &c.—*Apology*, p. 155. See also his Epist. De Concil. Trident. sect. 32.

† See Milner's History, vol. v. p. 449.

‡ According to some, the foundation of this schism was laid during their state of exile at Frankfort, in the former reign, where some of them were for confining themselves to the use of the forms as they had been established at home, and others were for improving their liberty to the utmost, in reforming whatever they thought exceptionable. The English church at Frankfort required subscription to its discipline, even of women. See, in the 2d. vol. of "the Phoenix," No. 19, "A Brief Discourse of the Troubles begun at Frankfort in Germany, A. D. 1554, about the Book of Common Prayer and Ceremonies, and continued by the Englishmen there, to the End of Queen Mary's Reign;" first published in 1575.

most fanciful appearances. It was then treason to "pray for kings and all that are in authority," while every man preached that which was right in his own eyes; "and it was a most signal mark of a saint," says Dr. Nicholls, "to be the author of some monstrous opinion*." But, "*Quis hæc posteris sic narrare poterit, ut facta non ficta esse videantur?*"

As Episcopacy was not legally abolished, for want of the royal assent, it took place again at the Restoration without any new law to restore it; and the church was restored to her former state and privileges. At the Revolution, the established religion was acknowledged, and placed on a firm and permanent foundation: since which time nothing very remarkable has occurred in her history; nor has any change taken place in her doctrine, worship, or constitution, except that in 1800, when the kingdoms of Britain and Ireland were united, the churches of England and Ireland, as already stated, became one United Church.

See the ecclesiastical historians Fuller, Strype, Heylin, Burnet, and Collier.

DISTINGUISHING TENETS.

The acknowledged standards of the faith and doctrines of the United Church are, after the Scriptures, the three Creeds, and the four first General Councils, the two Books of Homilies, and her Thirty-nine Articles, which last are to be found in most Common Prayer Books. Her Liturgy, or Form of Common Prayer, may also be mentioned under this head; for it is doctrinal as well as devotional, and informs the judgment while it kindles the affections.

The Homilies were composed by Cranmer, Latimer, Ridley, and Jewell, men of unexceptionable learning and orthodoxy; and they were appointed to be read in churches at the beginning of the Reformation, when, by reason of the scarcity of learned divines, few ministers were found who could safely be trusted to preach their own compositions. The original edition of the First Book of Homilies was in 1547, and the original edition of both books was in 1563, since which time there has been no authoritative revision of them.

The first draught of the Articles was made by Archbishop Cranmer, assisted by Bishop Ridley, in 1551; and, after being corrected by the other bishops, Latimer, Hooper, Poynt,

* Yet, *mirabile dictu*, there is a certain class of Presbyterians, at this day, who still cry up this period as the golden age of the church, and call it the second Reformation.

Coverdale, &c. and approved of by Convocation, they were published in Latin and English, forty-two in number, in 1553.

In 1562 they were revised and corrected, and received the sanction of both houses of Convocation; and, being then reduced to thirty-nine*, were first emitted in Latin only: and there was no authentic English copy of them till 1571, when they were again reviewed by the Convocation, brought to their present form, and published authoritatively both in Latin and English; and they were ratified, last of all, at the Restoration in 1662.

The Protestant Church of Ireland had no articles of religion till 1615, when Archbishop Usher drew up a set, which was agreed upon in the convocation holden in Dublin that year; but, in 1634, Archbishop Laud and the Earl of Stafford had influence to get the Irish Articles set aside, and the Thirty-nine Articles accepted in their room, which still continue to be likewise the standard of the doctrines of that part of the now United Church.

The Church requires a subscription to these Articles, *ex animo*, of all those who are to be admitted members of either of the universities, and of all who are admitted into holy orders or to ecclesiastical benefices†.

In the course of the last century, disputes arose respecting the propriety of subscribing to any human formulary of religious sentiments; and an application for the removal of subscription was made to parliament in 1772, by certain clergymen and others, which received the most public discussion, but was rejected by a majority of 219 against 73‡.

It has generally been maintained by most Calvinists, both

* The Articles of Edward's code, which were omitted from the Articles confirmed in Convocation in 1562, related to the Resurrection of the Dead, the Unperishable Nature of the Soul, the Millenarian Heretics, and Universal Salvation.

They may be seen in Bishop Sparrow's Collection, p. 39, &c. or in the original Latin, *ibid.* p. 51, &c.

† This holds good in England only; for, "in Ireland it is not necessary, either at ordination, institution, or taking degrees in Colleges, to subscribe the Thirty-nine Articles, or any of them." *Broune's Eccles. Law*, vol. ii. p. 244, note. But every clergyman appointed to a living in Ireland takes a solemn oath to the following effect:—"I A. B. do solemnly swear, that I will teach, or cause to be taught, within the said vicarage or rectory, of ———, one school, as the law in that case requires."

‡ See a copy of the petition signed by about 250 of the clergy and certain members of the two professions of law and physic, and some others, in Brewster's "Secular Essay," p. 250, &c.

Among those who have warmly opposed subscription may be mentioned the names of Bishop Hoadley, Archdeacon Blackburne, Mr. H. Taylor, author of "Ben Mordecai," &c.

in and out of the Church, that the determination of the Synod of Dort upon the famous *Quinquarticular* controversy, is the doctrinal system of the Church of England; or, in other words, that her doctrinal Articles are Calvinistical; so that, according to Bishop Horsley, "any one may hold all the theological opinions of Calvin, and yet be a sound member of the Church of England."

This opinion, however, has been warmly controverted by others, in both branches of the united church; and never did the dispute run higher than it has done of late years; and each party seems to understand the Articles exclusively in their own sense*. But as some of our reformers were inclined to Calvinism, and others to what is now called Arminianism, it is perhaps more natural to believe, with some of our ablest divines †, that the Articles are framed with comprehensive latitude; and that neither Calvinism nor Arminianism was meant to be exclusively established. No: to the Church of England is "*sua opinio, suus honor*:" her notions of predestination and election are equally at variance with presumption and despair, —equally conducive to humility and exertion. Properly speaking, (if an obscure individual might presume to speak on so delicate a subject), she is not in her doctrines, any more than in her discipline, Calvinistic, Arminian, Lutheran, or Romish; but combining the perfections of all these persuasions, and avoiding their faults and defects, she stands as distinguished in a religious view, as the state to which she is allied, does in a political one ‡.

To adopt the language of Mr. Faber, in his "Thoughts on the Calvinistic and Arminian Controversy," to which the reader is referred: "To the Calvinist, the Articles declare the doctrine of Universal Redemption; to the Pelagian, they assert the existence of Original Sin; to the Antinomian, they

* Among the more distinguished of those who have taken the Calvinistic side in this controversy, may be mentioned the names of Toplady, Bowman, Sykes, Overton, Scott, and Mathias. On the other side, the names of Montague, Heylin, Fletcher, Tucker, Kipling, Tomline, and Daubeney are distinguished.

† Bishop Burnet, Dr. Waterland, &c. See also Mr. Gray's Bampton Lectures, p. 265, note, and the British Critic for 1809, p. 565.

‡ "Our church is not Lutheran, it is not Calvinistic, it is not Arminian; it is Scriptural. It is built upon the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone." *Bishop Prettyman's Charge for 1803*, p. 23.

"The religion professed in these Articles is the religion of the first century; and had its beginning from Christ, through the teaching of St. Paul." *Bishop Burgess's Tracts*, p. 279.

declare that good works are a *sine qua non* of salvation, though not the meritorious cause of it ;—to the Latitudinarian they avow, that they are to be had accursed who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature ;—while they teach the Romanist, that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and neither for our own works or deservings, nor for the supererogatory works of saints *.”

It is always to be lamented when private animosities obstruct the discharge of public duties ; nor can the flock prosper while the shepherds are at variance. The church, whether catholic or national, must continue to receive her members, distinguished by the diversities of human character ; and that perfect agreement of opinion, which can result only from perfect knowledge, it were fruitless on earth to expect. The vesture of Christ's church, or of any sound branch of the church, may still exhibit its variegated colours, if, like his own, having no seam, it be not rent. And one of the parties in this controversy, as if assuming the character of an umpire, has well observed, that “ the peculiarities of Calvinism do not belong to the essence of Christianity ;—they are not necessary catholic verities, but merely matters of opinion, in which a man may err, or be ignorant, without danger to his soul.”—“ In the number of those who have held them, and those who have held them not, are to be found some of the most spiritual members of the church. Calvinism, therefore, may be considered as containing opinions, with respect to which the best of Christians may be allowed to differ without any forfeiture of their Christian character, provided they break not the bond of charity in so doing †.”

Nor is this church more liberal to her own members than towards those who dissent from her ; for she recognises, to the utmost extent, the right of every man to worship God according to his conscience ; and it is a truth which ought to

* The best illustration of the doctrines contained in the Articles will doubtless be found in the writings of their authors, and of those other English divines, as Hooker, Andrews, Hopkins, Hall, &c. who flourished nearest the period of the Reformation, and best knew the principles on which our Church was founded.

† Archdeacon Daubeny's introductory chapter to his “ *Vindiciæ Ecclesiæ Anglicanæ*,” pp. 12, 13. See also the Royal Declaration prefixed to the Articles. “ *Alia sunt in quibus inter se aliquando etiam doctissimi atque optimi regulæ Catholicæ doctores salvâ fidei compage non consonant.*”—*August. C. Jul.* 1. 2. p. 8.

be spoken to her honour, and one which even her enemies are ready to admit, that scarcely under any church or government hath a more full or free toleration been allowed, than that enjoyed by all sects and parties, under her auspices, at this day. None of our sectaries, when in office and power, have given a specimen of equal liberality *.

WORSHIP, RITES, AND CEREMONIES.

In this church, public worship is conducted by a liturgy, entitled "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland."

Before the arrival of Austin in Britain, the British and Irish Churches used the pure liturgy of the old Gallican Church; and until the Reformation, their liturgy—viz. the Roman Missal and Breviary—was only in Latin: but when the nation, under King Henry VIII., was disposed to a Reformation, something was done in liturgical matters for the better edification of the people. The first reformed liturgy may be said to have commenced in 1537, when Henry VIII. permitted the Convocation to set forth "The godly and pious Institution of a Christian Man," containing the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, &c. in the vulgar tongue; which book was again published in 1540 and 1543, with corrections and improvements: but it was not completed in any degree before the year 1547, the 1st of Edward VI. when the first Book of Common Prayer was drawn up and composed from the "King's Primer," and other former rituals, by Archbishop Cranmer and Bishop Ridley, assisted by eleven other eminent divines. Objections having been made to this liturgy, though confirmed by parliament in 1548, it was revised and altered in 1551, when it was again confirmed by the same authority: both this, however, and the former Act were repealed in the first year of Queen Mary, as "not being agreeable to the Romish superstition, which she was resolved to restore."

In the first years of Queen Elizabeth, uniformity of worship was not much observed, and many Roman Catholics scrupled not to attend the public services of the church; the Act of

* "Though religious liberty in this country is not speculatively perfect, it is in a great degree practically so; and all who profess the Christian religion possess a right by law to avow and to defend their religious opinions, and to worship God in the way which their consciences approve."
—Mr. Belsham's "*Discourse on the Present State of Religious Parties.*" 1818.

Repeal was, however, reversed, and the second book of King Edward, with several alterations, re-established, both in England and Ireland, in 1559*. In this state the liturgy continued till the first year of King James I., when it underwent another review; and the next and last revisal, in which any alteration was made in it by public authority, took place at the Restoration, when the use of it was restored, after a suspension of nearly seventeen years†.

Applications have been since made for a further review; and particular alterations were proposed in 1689, by several eminent and excellent divines‡, acting under a commission of government issued for that purpose, in conformity with the Articles transmitted to Convocation by Archbishop Sancroft, and the advice of Dr. Tillotson: but the purpose of the commission at that time, and also some subsequent attempts, entirely failed.

To this Liturgy, established by Act of Parliament, every clergyman promises, in writing, at his ordination, to conform in his public ministrations; and so doing, whatever may be the nature of his preaching, which is only a secondary consideration in the public services of the church, it must be acknowledged, our enemies themselves being judges, that the Liturgy of the Church of England abounds so much with the soundest doctrines of the Gospel, that every devout suppliant, bearing a part in her solemn services, may read his duty, and the motives of his duty, in his truly evangelical petitions. It recognises with precision the One Great Object of Divine Worship, in his personal distinctions and glorious attributes; the honours and offices of the Redeemer; the power and agency of the Holy Spirit; the depravity of man; the evil and danger of sin; and all the distinguishing doctrines of the

* This second Prayer-book of Edward VI. had never, I believe, any ecclesiastical authority to support it till the revision of the work under Charles II., but, during that period, subsisted on authority purely regal and parliamentary.

† A clear and neat account of the progressive formation of the present liturgy, from the Primer of Henry VIII. to this last revision of Charles II. may be seen in Mr. Downe's Preface to Bishop Sparrow's "Rationale," or in the Introduction to Mr. Shepherd's "Critical and Practical Elucidation of the Morning and Evening Prayer."—See, also concerning it, Mr. Wheatley's excellent "Illustration" of it, and Strype's Memor. vol. ii. p. 85.

The form of prayer used during the Commonwealth, to the exclusion of the Church Liturgy, was entitled "Ordinance and Directory for the Public Worship of God." It was published in 1644, and contained a prayer for the conversion of the Queen.

‡ Archbishops Tillotson and Tennison, and Bishops Patrick, Burnet, Stillingfleet, Kidder, &c. See, in the second edition of Calamy's "Abridgment of Baxter's Life and Times," a good account of this whole affair.

Gospel. And as to the composition, it may be questioned if any thing in the English language, our version of the Bible excepted, is worthy of being compared with it, for simplicity, perspicuity, energy, and comprehensive fullness of expression. In the opinion of the impartial and most excellent Grotius, who was no member of this church, nor lay under any obligation to her, "the English Liturgy comes so near the primitive pattern, that none of the Reformed churches can compare with it*." It was also thought highly of by Mr. Ostervald, whom Bishop Burnet calls "one of the best and most judicious divines of the age," by whose care it was introduced into some churches on the continent †.

In prayer, and in receiving the sacrament of the Lord's Supper, this church practises kneeling, that being the most humble posture; and in praising God, her members stand, to bespeak the elevation of their minds. She employs instrumental as well as vocal music ‡, and has sanctioned two metrical versions of the Psalms; that of Sternhold and Hopkins, which is sound and accurate upon the whole; and that of Tate and Brady, which, while it excels the other in phraseology and rhyme, often falls short of it in point of doctrine and correctness of translation:

Among the festivals of the United Church, which are but few in number, Christmas-day, Easter-day, and Whit-Sunday, are the most distinguished. She keeps but one Lent in the year, of forty days; and of these, Good Friday in par-

* See Mr. Wheatley's Appendix to his Introductory Discourse concerning the Book of Common Prayer, Dr. Comber's "Character of the Liturgy of the Church of England," and Dr. Bisse's "Beauty and Holiness of the Common Prayer."

† It has also been translated into both Latin and Greek. "Et vero interest exterorum scire, quo modo in tot millibus unius Linguae cœtibus, non minus *ὁμοιομορφος* quam *ἰσομορφος* sit cultus Dei publicus."

I have much pleasure in subjoining here the following extract of a letter from a distinguished Lutheran divine (of date 26th of November, 1822), which did not come to hand in time for insertion in its proper place above.

"In the Prussian dominions, the introduction of a new formula for public worship has for some time been in contemplation. A commission was appointed for that purpose in 1814, but its labours are not yet finished. In the mean time, the king has had a short *Kirchen Agende* printed, and introduced into the army, and into places of worship more immediately connected with the court, some parts of which are close imitations or translations from the forms of the English Church, with which the king of Prussia was much pleased when he visited this country in 1814."

Many readers will recollect, that the learned Dr. Grabe was very desirous of introducing the Book of Common Prayer into Prussia, in the beginning of last century.

‡ Instrumental music, however, is not expressly enjoined by her, but only permitted and approved.

ticular is observed as a fast. And it should here be mentioned to her honour, that, while she is the only church in Christendom that inscribes *the Law* on the walls of her chancels; and, independently of her having the whole Book of *Psalms* read twelve times, nearly the whole of the New Testament three times, and a great part of the Old Testament once, in the year,—by the regular routine of her public services, all the leading doctrines of *the Gospel* are periodically, I mean annually, brought before her members.

She maintains that every particular, or national, church hath a right to ordain rites and ceremonies, provided they are not contrary to Scripture, and provided they tend to edification. Nor is her practice inconsistent with her principles. Her ceremonies “are few and easy, ancient and significant; and though we do not place so much religion in externals as the Church of Rome doth, yet here is prescribed all that is needful for decency and order—viz. that the clergy always wear grave and distinct habits, and have peculiar garments in divine administrations; that churches be adorned and neat; that the people be reverent in God’s house; that the memory of our Saviour’s chief acts, and the festivals of the holy Apostles, be religiously observed; that Lent, the vigils of great feasts, the Ember weeks, and all the Fridays in the year, be kept as days of fasting or abstinence; and if some Protestants do not observe them, yet others do, and are commended for it*,” &c.

In short, our church provides, in her excellent Liturgy, sacred offices suitable for all the most important circumstances and occurrences of human life—“from our early admission within her fostering arms, till she consign our mouldering bodies to the silent grave.”

GOVERNMENT AND DISCIPLINE.

The great object of the English reformers was to retain the body and constitution of the primitive church, and to discard only such tenets and superstitions as had been introduced by mere human authority, subsequent to the apostolic times. They therefore retained the primitive Episcopal form of church government, by bishops, priests, and deacons; and this is the only reformed church which retains the episcopal form in its reality and in its former splendour; for though bishops may also be found in Denmark, Sweden, Norway, &c. they are there rather inspectors of the conduct of the clergy and

* Dr. Comber’s “Advice to the Roman Catholics of England,” p. 140—an excellent tract, already quoted with approbation.

of the modes of education, than prelates endowed with senatorial rank and dignity, and they are consecrated by one bishop*.

The sovereign of England, who, by an Act in the reign of William III., for limiting the crown in succession to the House of Hanover, being Protestants, is obliged "to join in communion with the Church of England, and as by law established†," has been styled, ever since the reign of Henry VIII., "*the supreme governor of the church*," as well as "*Defender of the Faith*;" but this title conveys no spiritual meaning: it only gives the king authority *inter sacra*, not in *sacris*: it only denotes the regal power to prevent any ecclesiastical differences; or, in other words, it only substitutes the king in place of the pope, before the Reformation, with regard to temporalities, and the external economy of the church. The king of England never intermeddles in ecclesiastical disputes, unless by preventing the Convocation‡, when necessary, from sitting to agitate them; and is contented to give a sanction to the legal rights of the clergy, and with the claim of nomination to all vacant bishoprics (except to that of Sodor and Man, which is in the gift of the Duke of Athol), and to certain other ecclesiastical preferments.

"Our king hath the same power that the religious kings of Judah had; the same which the great Constantine, and the succeeding emperors, for many years enjoyed; the same power which the ancient kings of this nation exercised—viz.

* I would not here be understood as meaning that rank and dignity, or emolument, or any thing external and merely temporal, can add to the essence of the Episcopal character; for as the function of a bishop chiefly consists in a commission derived from the Apostles to continue the succession of its own and the inferior orders of ministers in the church, and to exercise jurisdiction over those orders, as well as over the people committed to their charge, it is compatible with ranks and habits of life extremely remote from each other, and may subsist alike "in the person of a German prince, an English baron, a Syrian slave, or a Galilean fisherman."

† Query. Is it a probable case that our Roman Catholic fellow-subjects would be satisfied with the enjoyment, in propriis personis, of the emancipation which they now solicit, or that they would then consider their privileges as British subjects to be sufficiently *catholic* and complete, while neither the king nor the queen of England can lawfully be members of their church?—That even the clergy of the United Church are liable to restrictions, and restrictions of a nature very similar to those of which the Roman Catholics so loudly complain, see below, p. 411.

‡ The Convocation, which the King has the power of convoking, proroguing, and dissolving, is the ecclesiastical parliament, by which the church was formerly governed, but which has not been allowed to meet for any purpose, except to preserve ancient forms, since May 1717. See an explanation of the order, office, &c. of the Convocation in Bishop Parker's "*History of his own Time*," p. 26, &c.

a power to convene his clergy, and advise with them about affairs of the church ; a power to ratify that which the bishops and clergy agree upon, and give it the force of a law ; a power to choose fit persons to govern the church ; a power to correct all offenders against faith or manners, be they clergy or laymen ; and, finally, a power to determine all causes and controversies, ecclesiastical and civil, among his own subjects (by the advice of fit counsellors), so as there lies no appeal from his determination : and this is what we mean when we call him Supreme Governor of this Church, which our king must needs be, or else he cannot keep his kingdoms in peace*.”

The Church of England, with this description of the monarchical power over it, is governed by two archbishops, and twenty-four bishops, exclusive of the Bishop of Sodor and Man. The two ecclesiastical provinces into which England, including Wales, is divided, and over which the two archbishops preside, are those of Canterbury and York. The province of York, besides its own diocese, contains only those of Durham, Carlisle, Chester, and the Isle of Man. The archbishops are dignified with the address of “Your Grace,” and are styled “Most Reverend.” They are appointed by the king in the same manner as the bishops, by what is called a *Conge d’Elire*, or leave to the dean and chapter to elect †. His Grace of Canterbury is metropolitan, or Primate of All

* Dr. Comber’s “Advice to the Roman Catholics of England,” p. 136-7. —To the words of the Act 26th Henry VIII. cap. 1, defining the power of the king as supreme head of the church, the Dissenters, in their Catechism, p. 31, add, that “the appointing of bishops also is his prerogative, and the power of ordination is derived from him, and held during his pleasure.” But they surely cannot mean by this awkward expression, that the king is the fountain of ordination, or that he takes upon him to ordain ; or even that he can deprive the bishops of the power of ordination, or of any part of their purely spiritual authority. If they do, they so far mislead their catechumens. The doctrine of the king’s supremacy is quite distinct from such powers, which were never claimed, or pretended to, by any king or queen of England. On the contrary, that the episcopal character is not derived from, or alienable by, the civil power, is a doctrine well known in England as well as in Scotland : for when Dr. Parker was consecrated archbishop, upon a question of the competency of the bishops to consecrate, as they had been legally deprived in the late reign, it was determined, that, as they had been once consecrated, the episcopal character remained, and they might convey it. See Neal, vol. i. chap. iv. : see also Bishop Jewell’s “View of a Seditious Bull,” p. 14, can. 39 ; and Mr. Gray’s Bampton Lect. passim.

† The Dean (*Decanus*) is so called, *eo quod deus est prepositus*, from his presiding over ten, originally the usual number of the chapter, who, together with him, are, in England, the nominal electors of the bishop.—In Ireland, the bishops are appointed, not by a *Conge d’Elire*, but by letters patent.

England, first peer of the realm, and the next to the royal family ; having precedence of all dukes, and all great officers of the crown. It is his privilege, by long custom, to crown the kings and queens ; and he may hold ecclesiastical courts upon all affairs which were formerly cognisable in the court of Rome, when not repugnant to the law of God or the king's prerogative. He has the power of probate of all testaments within his province, and of granting several dispensations concerning benefices, marriage, &c.* In other respects, the archiepiscopal office is rather a dignity than a jurisdiction ; and the primates have rarely interfered of late in any dioceses except their own †.

His Grace the Archbishop of York, is styled Primate of England, and has precedence of all dukes not of the royal blood, and of all officers of state except the Lord High Chancellor. The bishops are addressed by the appellation of " Your Lordships," and styled " Right Reverend Fathers in God." Their benefices were converted by William the Conqueror into temporal baronies ; so that they are all, except the Bishop of Man ‡, barons, or lords of Parliament, and one of the three estates of the realm, and as such sit and vote in the House of Lords, where they represent the clergy. They take precedence of all temporal barons ; and the Bishops of London, Durham, and Winchester, take the precedence of the other bishops, who rank after them according to their seniority of consecration.

Their office is to govern their respective dioceses, to assist at the consecration of archbishops and bishops, (for which purpose three are required) §, to examine and ordain priests and deacons, to consecrate churches and burying grounds,

* " I cannot here omit a just tribute to the English government, particularly since the Reformation. The chair of Canterbury has been, without an exception, given to merit, with so little regard to great connections, that, during two centuries, I recollect but one man of noble birth who has sat in it."—*Broune's Eccles. Law*, vol. ii. p. 208, note.

† Every archbishop has provincial power over all his bishops, and may hold his court where he pleases, in his province, and officiate as judge, deprive, &c. See the Rights of the Archbishops, in Bishop Stillingfleet's " *Eccles. Cases*." p. 333.

‡ There is a seat for the Bishop of Man, detached from the other bishops, and within the bar of the House of Lords, but he has no vote, because he does not hold " *per integrum baroniam*." Were the island, however, as in the case of treason, to become forfeit to the crown, the bishop, as holding his barony from the king, would then have a vote as well as a seat. Bishop Levinz sat there in his episcopal robes.

§ There is, however, no necessity, except what proceeds from Canon Law, for more than one ordainer ; so that two or three are required, not to make the consecration valid, but canonical.

and to administer the rite of Confirmation, which they generally do at the triennial visitation of their dioceses *. Their privileges approach the regal; for they are sole judges in their own courts, and issue writs in their own names, not in the royal style used by other courts. Their jurisdiction still embraces several particulars respecting temporalities, as the probate of wills, &c.; but they now, indeed, confine their attention to the clergy, and seldom, except in parliament, interfere in secular subjects. The see of Durham constitutes a county palatine, and the bishop has great powers and prerogatives; even the king's judges sit in his diocese only by his permission †.

A candidate for the ministry must be twenty-three years of age before he can be ordained deacon, or have any share in the ministry; a deacon must be *fully* twenty-four before he can be ordained priest, and by that means be empowered to administer the sacrament of the Lord's Supper, or hold any benefice, or cure of souls; and a priest must be at least thirty years of age before he can be consecrated bishop.

In the ordination of priests, but not of deacons, the bishop is assisted by priests at the imposition of hands: this, however, is done, not because it is thought necessary, or essential to the due ordination, but only as a mark of assent, or rather "*ad honorem sacerdotii, quam essentiam operis.*"

At the several ordinations of a deacon and a priest, the candidate submits himself to the examination of the bishop and his chaplain, as to his proficiency in learning; he gives the proper security of his soundness in the faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding years; and, that no mode of inquiry may be omitted, public notice of his offering himself to be ordained is given in the parish church where he resides or ministers, and the people are solemnly called upon to declare if they known any impediment for the which he ought not to be admitted. At the time of ordination, also, the same solemn call is made on the congregation then present.

Examinations, subscriptions, and testimonials, are not

* In Ireland, the bishops visit their dioceses annually, archidiaconal visitations being there unknown.

† See "*Synodus Anglicana.*"—Every bishop of the United Church has two sorts of power: one of which is essential to his office as a bishop, and cannot be delegated to any other person who is not a bishop likewise: the other powers that they possess are derived from the state, are commonly delegated to doctors of law, and are by no means essential to the existence of the church of Christ.

repeated at the consecration of a bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But no person can be consecrated to the office of a bishop, without the king's licence for his election to that office, and the royal mandate, under the great seal, for his confirmation and consecration; and he is likewise required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the archbishop of his province.

The bishop's representatives and assistants in the government of the church are the Archdeacons, of whom there are sixty in England. Their office is to hold visitations of the clergy, in their respective portions of the diocese, once every year, when the bishop does not himself visit; at which they inquire into the reparations and moveables belonging to churches, reform slight abuses, suspend, excommunicate, &c. The other dignitaries of the church are the Deans, Prebendaries, Canons, &c.; and the inferior clergy are the Rectors, Vicars, and Curates*. The United Church recognises, indeed, only three orders of ministers, bishops, priests, and deacons; but the word *order* sometimes denotes not merely a spiritual power or degree in the church, but also a rank or degree in the frame or constitution of ecclesiastical polity. In this last sense, she has several orders, of which the most remarkable are archbishops, bishops, deans, archdeacons, rectors, vicars, and curates.

The Rector enjoys the prædial, or great, tithes of the parish; but if these be appropriated, or converted into secular hands, the priest is termed a Vicar—a name originally implying that he was the *vicarius*, or deputy of the rector. The vicar has only the small tithes of his parish; and hence rectories are generally much preferable to vicarages in point of emolument†.

* The ecclesiastical division of England is into dioceses, archdeaconries, deaneries, and parishes.

† Tithes are divided into *predial*, as of corn, grass, hops, and wood; *mixed*, as of wool, milk, pigs, natural productions, but nurtured by the care of man; and *personal*, as of manual occupations, fisheries, &c. &c.

A more usual division is into *great*, as corn, hay, and wood; and *small*, as prædial tithes of other kinds, and those called personal, or mixed. But the clergy in general do not now take their tithes in kind, but accept a commutation, or piece of money.

Notwithstanding the idle clamour that is still kept up on the subject of tithes, &c. it surely speaks much for the clergy, that, when dragged to the courts at Westminster in defence of their rights, "the decisions in their

In England, the magistracy is not deemed incompatible with the clerical office, and it is very usual for clergymen in the country to act as justices of the peace. They have also the elective franchise; yet, by an Act of the Imperial Parliament in 1801, they are declared ineligible to a seat in the House of Commons, even if they renounce their profession*.

In the government of their respective parishes, the clergy are assisted by the church-wardens, who, one or two in number, are generally chosen every year in Easter week, from the most respectable of the parishioners, and who, as guardians of morals within the precincts of their parish, might do great service to the cause of religion, were they faithfully and conscientiously to discharge the important office with which they are entrusted†.

The other branch of the United Church—I mean the Church of Ireland—is governed by four archbishops—viz. those of Armagh, Dublin, Cashel, and Tuam—and eighteen suffragan bishops‡: and since the union of Britain and Ireland in 1800, one archbishop and three bishops sit in the house of peers, by rotation of sessions§.

The set of canons which was drawn up in 1571, for the discipline of the Church of England, may be seen in Bishop Sparrow's "Collection of the Public Records of the Church under Edward VI., Queen Elizabeth, and James I.," together with the code which superseded them, and forms the present standard of her discipline, entitled, "Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London, President of the Convocation, &c., and agreed upon, with the King's Majesty's Licence, in their Synod, begun at London A. D. 1603," in the first year of King James.

favour have been in the proportion of six to one."—*Bishop of Durham's Tracts* p. 123.

* From the decision in regard to Horne Tooke, it appears that they are likewise prohibited from the bar. Notwithstanding, they have still some privileges: they cannot be compelled to any office civil or military, nor to serve on a jury; they are amerced only according to their temporal estate; nor are they assessed for a robbery committed in the hundred, &c.

† See Dean Prideaux's "Directions to Church-wardens," 12mo. 1813; Newton's "Whole Duty of Parish Officers," 8vo. 1792; or, the Bishop of Durham's "Charge to Church-wardens," in 1801, in his Lordship's volume of Tracts. See also below, p. 412-13.

‡ Cities and bishops' sees are not necessarily connected in Ireland, as in England.

§ Trinity College, Dublin, is the only university in Ireland, and graduates of that college are admitted *ad eundem*, in Oxford and Cambridge, and *vice versa*. But before the union of the churches, by the Irish Stat. 17 and 18 Ch. II. chap. 2, no person could hold ecclesiastical dignity or benefice

These canons, in number 141, are a collection out of the several preceding canons and injunctions ; and are all founded on the canons of ancient councils ; and, being authorized by the king's commission, according to the statute of the 25th of Henry VIII., are binding on the clergy, but, " as not confirmed by Parliament," are not obligatory on the laity, who are not represented in convocation, except where they are explanatory of the ancient canon law.

The canons drawn up, I believe by Archbishop Laud, in 1640, and then approved, were not confirmed at the Restoration ; and those prepared for the Church of Ireland in 1634, one hundred in number, as well as the five that were added in 1711, have been laid aside, and the English code of 1603 adopted in their room ; whereby the two churches are now one, or united in discipline as well as doctrine.

A revision of the Canons, or ecclesiastical laws, is perhaps more necessary, than of the Articles or Liturgy ; at the same time, from a careful examination of them, it will no doubt appear that the discipline of the church, however much relaxed in these our days *, is neither partial nor defective ; and that, if there be any fraud or neglect in the execution, it is owing, not to the want of good laws, but to the corruption and knavery of mankind, which prevail more or less in all nations, notwithstanding the best laws that can be made to prevent it †.

For the commission of all offences against public morals, the offender may be prosecuted in the ecclesiastical court of the diocese in which he resides, at the instance of the churchwardens, who are bound by their oath to return the names of all loose and scandalous livers, into the bishop's court, once a year (or twice, if the custom of the place require it) ; and at

in England and Ireland at the same time ; and the same law, I believe, is still in force.

* Theoretically, the discipline of the church continues as exact as ever, but practically there is a great deficiency, insomuch that her censures have long become almost obsolete. " Censures, penances, excommunications, have lost their force ; the canons are become no more than *bruta fulmina*, and are no more regarded."—*Bishop Newton*. See his Works, vol. i. p. 219. See also Cowper's Task, book iii.

† The old Provincial Constitutions are still in force, if not against the present laws. But lawful authority in the United Church may be said to be that which is constituted by the Articles, Rubric, and Canons. The Articles and Canons are the general law of the church ; the Rubric, her special directory, or Clergyman's guide and interpreter in his public duties. See Stillingfleet's " Eccles. Cases ;" Burn's " Eccles. Law ;" Johnson's " Vade Mecum ;" and " The Clergyman's Assistant," containing a collection of Acts of Parliament, Forms, and Ordinances, &c. relating to the Church. Oxford 1806.

any other time, if they please, they may present for gross crimes. And if the minister observes that the church-wardens neglect their duty out of fear or slothfulness, and that no voluntary promoter appears, then the 113th canon empowers him to take the business of prosecuting offenders into his own hands*. If the party accused be convicted of the crime, upon the testimony of two witnesses at least, before the judge in the ecclesiastical court, he may be excommunicated, and not admitted to the sacrament, or any communion in divine offices, and be condemned in the costs of the suit.

Crimes of a very heinous nature, are punished with the greater excommunication, whereby the offender is cut off from commerce with Christians, even in temporal affairs; and, if the excommunicated person obstinately persist, for forty days, to disobey the sentence of the ecclesiastical judge, he may be sent to prison, by virtue of the writ "*de excommunicato capiendo*," where he is to continue till he makes satisfaction for his offence by penance and humble submission†.

Whence it must appear, that the United Church of England and Ireland is the true mean between superstition and fanaticism. Her doctrine is entirely built upon the Prophets and Apostles, and therefore evangelical; her government is truly apostolical; her Liturgy is an extract from the best primitive forms; her ceremonies are few, and such as tend only to decency and true devotion‡; and her sacred edifices, whilst they are divested of the gaudy decorations and puerile ornaments of Popery, are furnished with those appendages which give dignity to public worship, and distinguish the functions of its ministers from ordinary occupations. Well, then, might Dr. Chandler (an eminent Dissenter) be "a warm advocate for the constitution of the Church of England, in preference

* The church however allows, but does not command, private confession to the minister; and when that takes place, he is not bound by the canon to present. See the Review of Archdeacon Jefferson's "Duties of Church-wardens explained and enforced," in his Charge, A.D. 1821, in the Christian Observer for 1822, p. 444, &c.

† See the Form of Public Penance in Dr. Nicholl's "Defence," pp. 324-5. See also Burn's "Eccles. Law."

Excommunication, to have a civil effect, must be pronounced by the bishop, and signified by him to Chancery, whence the writ *De excommunicato capiendo* is issued to the sheriff, to imprison the party, without bail or main-prize, till he hath made satisfaction to the church. If a *non inventus* is retained, a *capius* is to be awarded, with a proclamation for appearance within six days, on pain of pecuniary fines with increasing weight.

‡ See an able defence of those rites, ceremonies, and offices of the Church to which the Puritans objected, in the third book of Hooker's "Eccles. Polity."

to any of the reformed churches*." And I close this head with the good wish of another distinguished Presbyterian; "Let her enjoy that singular blessing of God, which I wish may be ever continued to her†;" and with remarking, that, after all, few or none of her best friends will feel disposed to maintain that she is a perfect model, or to defend some of her peculiarities. Indeed, as Archbishop Bramhall has well remarked, "He that will admit no church but that which is spotless, with Acesius, must provide a ladder for himself to climb alone to heaven."

COUNTRIES WHERE FOUND, NUMBERS, &c.

The religion of the United Church is established in all his Majesty's dominions abroad, Canada excepted, where the Roman Catholic religion, having been the establishment before the country was ceded to us by the French, still continues to be so. There is, notwithstanding, a Protestant bishop in Canada, and another in Nova Scotia, both of whom, together with their clergy, are paid by government. A bishop has also been lately fixed in Calcutta, for the East Indies‡; but no prelate has yet been sent out to the West Indies, where the clergy are still under the jurisdiction of the Lord Bishop of London.

Perhaps not more than three-fifths of the inhabitants of England and Wales belong to the Established Church. The number of parishes is nearly 10,000§; and the church livings

* Bishop Horsley's "Letters to Dr. Priestley," p. 161.

Yet, according to Dr. Priestley, this church is farther from the standard of the Gospel than any sect or denomination among us. (See above, p. 85, note.) It would have been difficult, perhaps, for Dr. Priestley to have paid the Church of England any other compliment which her members could have more readily or heartily returned.

† "Fruatur sanè istâ singulari Dei beneficentiâ, quæ utinam sit illi perpetua." Beza, when speaking of the constitution of the Church of England, in his "Tract de Minist. Eccles. Grad." Yea, a greater than Beza, even Calvin himself, when speaking of the English hierarchy, says, "Nullo non anathemate dignos fateor, si qui erunt, qui non eam (hierarchiam) reverentur."

‡ A bishop's see, together with several archdeaconries, in India, was erected by letters patent in 1814, which transfer the general controul over all clergymen of the United Church attached to the several presidencies there, in spiritual matters, to the Lord Bishop of Calcutta, whose archdeacons are those of Calcutta, Madras, Bombay, and Columbo.

§ But the livings of all descriptions amount to about 11,755—viz. rectories, 5,098; vicarages, 3,687; livings of other descriptions, 2,970. By last return to Parliament, in 1818, the number of churches in the twenty-six dioceses was then 10,192, and 1551 chapels, making in all 11,743. Of the benefices, 3,503 did not exceed 150*l.* per annum, and 2,274 were not above 100*l.* per annum.

In Ireland there are about 2,246 parishes, of which 293 are in the gift of the crown, 367 in that of laymen, 21 in that of Trinity College, 1,470 in that

are in the gift of the king, the bishops, the two universities, the cathedrals, the nobility, gentry, &c.* The revenues of the church are considered by some as very considerable; but, according to the great Lord Chatham, they are "but a pittance." The present income of the sees and livings, and of the two universities of Oxford and Cambridge (which are the nurseries of the church), are supposed to amount to nearly 3,000,000*l.* per annum; and this arises chiefly from the tithes, the value of which increases with the improvement of lands. The number of the Established Clergy, of all ranks and orders, is about 18,000. They are all seculars. They do not form a distinct body from their fellow-subjects: they are amenable to the same laws, they pay the same contribution to taxes, and they suffer the same punishment for crimes. The property which they possess as clergymen, from the bishop to the curate, is the salary of an office, and the succession to it is open to any family in the kingdom.

EMINENT MEN, AND AUTHORS FOR AND AGAINST.

On this head, it is less difficult to know where to begin than where to end; for, after all that I can say, much will remain to be said, so many has this United Church produced, who have been "famous in their generation, men of renown." The Church of England has been styled the "Bulwark of the Reformation," and that justly; for, almost from the days of Wickliffe to the present time, she has all along equally supported the Protestant cause, and opposed "all false doctrine, heresy, and schism." She has produced a succession of divines, more in number, and greater in point of natural abilities and professional acquirements, than any other church whatsoever. The sermons of her bishops and clergy will be read and admired, while sound judgment, solid reasoning, and orthodox divinity shall be held in due repute. And, while some

of the bishops, &c. &c. The Archbishop of Dublin presents to 144 livings, the Bishop of Ferns to 171, the Bishop of Cloyne to 106, and the Bishop of Kildare to 131.

By the fifth Article of the Union, the United Church is the only church recognised in Ireland; yet her members there are comparatively few, not being supposed to exceed 400,000, whereas her revenues are immense: so that there may perhaps be some room for a new order of things in that branch of the United Church; but "sorry should we be, were a rashly innovating hand laid upon the venerable hierarchy of England."—*Dr. Chalmers.*

* For a list of the patrons, present incumbents, &c. of all the benefices and chapelries in England and Wales, see "the Clerical Guide, or Eccles. Directory," second edition, 1822.

Roman Catholics cannot present to church livings, but Jews may.

of her sons have ably and fully answered every objection that has been made to Christianity, others of them have cleared up and elucidated all its evidences, in such a way, as it should seem that no other objections could be made, and that the great Head of the Church were making use of the members of this United Church as instruments in his hands, for fulfilling his prophecy respecting his religion, "that the gates of hell shall not prevail against it."

None have paid greater attention to the practical duties of our religion, or given clearer or more accurate descriptions of moral obligation. Nor is there, perhaps, any department in theology, in which her servants have not distinguished themselves; or any branches of study connected with it, to which some, even of her laity, have not applied, and in which they have not excelled.

Our British divines have not, indeed, excelled so much in systematic divinity, as those of Germany and Holland have done; yet they have not been less eager or successful in their endeavours to establish the truth, and illustrate the doctrines of Christianity. And of the members of this church in particular, it may perhaps be said, that they have discussed the most difficult points of theology, and illustrated particular doctrines, with more strength of argument, and greater perspicuity of language, than are to be met with in the writings of the divines of any other church or nation. In proof of this, I might mention the works of hundreds; but the sermons preached at Boyle's Lecture, and collected in three volumes folio, together with the Collection of Tracts against Popery, also in three volumes folio, render every other argument in support of the observation wholly unnecessary*.

"The labours which have disclosed the accomplishment of prophecy, which have vindicated the truth of miracles, and brought forward the beauty and consistency of revealed doctrines, have inscribed their deductions on monuments that can fall but with the decay of science, and be buried only in the general ruins of literature and knowledge†."

Nor have the members of this church been more eminent for solid learning, than for true piety and sterling virtue, and all those more valuable qualities, with a view to which the church of Christ was established upon earth, and which only will retain their value in the church triumphant in heaven.

* According to the late Bishop Watson, we are indebted to Bishop Gibson for both these Collections. See above, p. 293.

† Gray's "Bamp. Lect." p. 78.

Fervent piety, Christian zeal, active benevolence, and practical-virtue, though less dazzling in the eyes of the world, are so much the more valuable than the highest literary attainments, in that they are more durable; for "whether there be knowledge, it shall vanish away;" and so much the more profitable, in that, though they cannot boast of the same degree of the honour that cometh from man, they have equally the promise of the happiness that now is, and they lead more directly to that which is to come.

In every age, the different branches of the now United Church have exhibited such "burning and shining lights," as will be had "in everlasting remembrance;" and many, doubtless multitudes, have for a season rejoiced in the light of others, whose names may have never reached beyond the sphere of their own usefulness, whose virtues have never been recorded, or whose memories are forgotten. And that in this age, and at the present day, she is less favoured in this respect than at any former period, those only will be disposed to maintain, who, having eyes, will not see, or, having ears, will not hear: for, notwithstanding many of her sons and servants may have no very great pretensions to piety, and some of them as little to learning, she can yet boast of those in all ranks and orders, from the prelate on the bench to the village-curate, who are eminently distinguished for both the one and the other. She may also boast of men, neither ignorant nor unlearned, who labour in her service with ardent zeal, with unwearied diligence, with scrupulous fidelity, and with various success—of men, in short, who, preaching the word, are "instant in season, out of season," and whose zeal is according to knowledge, and *without innovation*.

Among the men who have been eminent in their day and generation, and have from time to time adorned their respective branches of the now United Church, many of whom have been not less distinguished for piety than for learning, may be ranked Archbishops Cranmer, Brown*, Bramhall*, Usher*, Laud, Sancroft, Wake, Tillotson, Potter, Secker, &c.;—Bishops Ridley, Latimer, Jewell, Andrews, Taylor*, Reynolds, Sparrow, Wilkins, Hopkins, Hall, Beveridge, Bedell*, Patrick, Burnet, Bull, Pearson, Stillingfleet, Gastrell, Kenn, Kidder, Walton, Gibson, Butler, Berkley*, Wilson, Sherlock, Warburton, Newton, Lowth, Hurd, Horne, Horsley, Watson, &c.;—Deans Prideaux, Stanhope, Sherlock, Tucker, &c.;—Drs. Bentley, Barrow, Berriman,

* The names to which an asterisk is subjoined were of the Church of Ireland.

Bennet, Cave, Comber, Cudworth, Ellis *, Hammond, Heylin, Hicks, Jackson, Jenkins, Clarke, Grabe, Jortin, Kennicott, Lightfoot, Mills, Brett, Pococke, South, Stebbing, Trapp, Waterland, Whitby, Paley, &c.;—Messrs. Nowel, Hooker, Leslie *. Chillingworth, Wheatley, Jones, Milner. And of laymen—Lords Bacon, Nottingham, Barrington, Littleton, &c.; the Honourable Robert Boyle; Sir Matthew Hale; Sir Isaac Newton; Dr. Samuel Johnson; Messrs. Addison, Locke, Dodwell, Nelson, West, Bryant, Sharpe, &c. Of these the following have written in defence of the Church of England against that of Rome:—Bishop Jewell, in his “Apology,” and his “Defence” of it; Archbishop Usher, in his “Answer to the Jesuit’s Challenge;” Archbishop Laud, against Fisher; Bishop Bull, in his “Vindication of the Church of England from the Errors of the Church of Rome;” Dr. Heylin, in his “*Ecclesia Vindicata, or Church of England Justified*;” Dr. Bennet, in his “Confutation of Popery;” Dr. Trapp, in his “Church of England defended against the Calumnies and false Reasonings of the Church of Rome;”—as have also Bishop Burgess, in his “Tracts,” &c.; and Dr. (now Bishop) Marsh, in his “Comparative View of the Churches of England and Rome,” &c.

Against the Dissenters—Hooker, in his “Ecclesiastical Polity;” Dr. Nicholls, in his “Defence of the Doctrine and Discipline of the Church of England;” Leslie, in his “Rehearsals,” &c.; Bishop Sherlock, in his “Vindication of the Corporation and Test Act;” Bishop Hall, and Dr. Brett, in their “Divine Right of Episcopacy;” Bishop Taylor, in his “Defence of Episcopacy;” Archbishop King, in his “Inventions of Men in the Worship of God;” Bishop Stillingfleet, in his “Unreasonableness of Separation;” the Authors of “the London Cases,” &c.

On the other side, the Church of England has been attacked by several Papists, particularly by the Jesuits—Harding, in his “Controversy” with Bishop Jewell; Fisher, in his “Conference” with Archbishop Laud; and Malone, in “the Jesuit’s Challenge.” And by the Dissenters, directly or indirectly, in Neal’s “History of the Puritans;” Towgood’s “Letter to White,” and his “Dissent Justified;” Dr. Gill’s “Dissenter’s Reasons for separating from the Church of England;” and, I may add, in “the Protestant Dissenter’s Catechism,”—a work which, I humbly think, reflects no credit on the author, whoever he was, or on those societies whose principles it is meant to support.

THE EPISCOPAL CHURCH IN SCOTLAND, AND SCOTTISH EPISCOPALIANS.

HISTORY.

THE society of Christians which forms the subject of this article, is not one of those novel sects whose first appearance and distinguishing tenets are only of yesterday, but the venerable remains of what was formerly the established Protestant Church of Scotland—a society which has now subsisted, with but little intermission, for upwards of two centuries, as a regularly constituted Protestant Episcopal Church, though at different times very differently circumstanced in regard to external privileges and enjoyments. Nor does it dissent from the Church now by law Established, on frivolous pretences, like some other societies of professing Christians around it; but on such grounds of doctrine, worship, and government, that, without a wide dereliction of principle on the one part or the other, there can be no spiritual union or communion between them. It however holds communion with the more flourishing and distinguished branch of the catholic church just considered, and also with the Episcopal church in America, with both of which it is spiritually connected, having extended to the latter the same friendly aid, that was repeatedly transmitted to itself by the former. But, renouncing all jurisdiction over the church that it assisted in organizing, and being exempt from the authority of the church through whose friendly aid this church was herself duly and canonically organized, her members are united, in all matters of ecclesiastical concern, under the regular successors of those Scottish bishops who, in consequence of their adherence to the family of Stuart at the Revolution in 1688, were deprived of their temporal honours and privileges, but still continued to exercise their spiritual powers, for the benefit of that part of the church of Christ which had been committed to their charge.

The title of *Nonjurors*, by which they were chiefly known for about a century from the above era, and which was imposed on all those, both in Britain and Ireland, who refused to swear allegiance to King William and Queen Mary, and their successors, is now very justly dropt, the occasion of it

having ceased, at least as far as this church is concerned. For, on the death of Prince Charles Edward, in 1788, (the last person who maintained his claim to the crown of Britain, in opposition to the reigning family and existing government), its members made offer of their dutiful allegiance to our late beloved and most gracious sovereign; and no sooner could they have done it, without a dereliction of their principles.

This religious society has subsisted in various circumstances of prosperity and adversity. It has been blessed with good fortune, and fostered by the hand of earthly power; and, through the instability of human authority and grandeur, it has likewise been plunged into the very depth of adversity, there to learn the lesson of patient endurance for conscience sake, and to give glory to God by humbly acquiescing in the justice and righteousness of his judgments. Almost ever since the Reformation, and particularly for about a century from the era of the Revolution, its history, like the mystic scroll of the prophet, is inscribed within and without "with lamentation, and mourning, and woe." No portion, indeed, of the catholic church of Christ, has undergone a greater variety of fortune; nor, perhaps, is there at this day any religious society that has been more conformed to primitive Christianity in its external condition.

The Reformation, which began to dawn on Scotland in 1527, but received not the sanction of parliament till 1560, nor of the executive government till 1567, was carried on with much tumult and confusion. Nor was it so much doctrine or worship, as church government, that divided the Reformers; and the consequence was, that for many years various forms of ecclesiastical polity were adopted, one after another, and under as many different denominations. The *Lords* (or leaders) of the *Congregation*, which was the name assumed by the reformers in 1557, disliking the name much more than the reality of Episcopacy, set up a shadow of it, in 1560, projected by the celebrated John Knox, or copied from the Lutherans in Germany, under the name of a *Superintendency*. This was a new and anomalous form of church polity; for, though the superintendents held their office for life, and enjoyed the episcopal powers of ordination and jurisdiction, yet some of them, as Erskine of Dun, had not themselves even the form of an ordination, and none of them was possessed of any higher commission than those over whom they presided.

No wonder, then, that this strange device was not of long continuance. It was found to fail in answering the purposes of church government, and was soon very generally disap-

proved : so that a new form was proposed and adopted in 1572, when the name of Episcopacy was resumed, together with almost every thing that was necessary to constitute its essence and reality, except the consecration of bishops, which was strangely overlooked. Nor did this improved, but still defective, constitution of the church long continue ; for the reforming party, ever ready to pull down with the one hand what they had just raised with the other, began to call the lawfulness of Episcopacy in question in 1575 ; and, after a struggle of five years, they condemned it, as unlawful and unscriptural, and soon departed much farther from it than before. Not stopping at a Superintendency, they made nearer approaches to Presbyterianism ; and, through the influence of Mr. Andrew Melville, who was a great promoter, if not the first parent, of Presbyterian parity in Scotland, it was at last adopted and established by act of parliament, in 1592.

In this state, and under this form of government, or nearly so, the church continued till the accession of King James to the crown of England in 1603. That monarch, whose wisdom and measures of policy have been extravagantly praised by some, and undeservedly blamed by others, had long been endeavouring, by a prudent and peaceable mixture of advice and authority, to put ecclesiastical affairs, in his ancient hereditary kingdom of Scotland, on a more regular and permanent foundation : and, by his accession to the English throne becoming better acquainted with the constitution, doctrine, and worship of the Church of England, he appears to have been thoroughly convinced, not only of the authority of Episcopacy, as most agreeable to the form of the primitive church, but also of its superior advantages for promoting Christian piety, and producing due subordination, peace, and harmony, among Christian people.

Under the influence of this conviction, and having taken such measures of prudence and precaution as were necessary to ensure the peaceable and cordial adoption of his plan, he called up to London, in 1610, three of those distinguished preachers who had been nominated to bishoprics*, and had for some time enjoyed the honours and temporalities, that they might have regular consecration from the hands of the English bishops, and so constitute a regular Episcopal Church, and be qualified to keep up the Episcopal succession in Scotland.

* Mr. John Spotswood, titular Archbishop of Glasgow ; Mr. Andrew Lamb, titular Bishop of Brechin ; and Mr. Gavin Hamilton, titular Bishop of Galloway.

The consecration was accordingly performed on the 21st of October that year, in the chapel of London-House, by the Bishops of London, Ely, and Bath: and the three newly ordained prelates, on their return to Scotland, conveyed the same Episcopal powers and authority, with which they themselves had been duly and canonically invested, to their former titular brethren, who had been duly nominated to that office and dignity; by which means, a true and regular Episcopacy was at length introduced into the Reformed Church of Scotland; "and that," says Bishop Guthrie, "not without the consent and furtherance of many of the wisest among the ministry*."

Thus the violent ferment of the Reformation did not wholly subside in Scotland, for fifty years. But, instead of the mere shadow of Episcopacy which had formerly been set up, we now see an Episcopal Church settled on the solid foundation of a regular apostolic succession, derived from the Church of England, which has been justly styled, even by foreigners, "the glory of the Reformation." Or, to use Bishop Cowper's words, when speaking on this subject, we see "a government restored, which the primitive church had, which orthodox churches of all times have had, and which our own church, in her purest state, had †." This change was chiefly brought about by the pious and prudent policy of the Sovereign himself, who had the happiness to find it generally approved by a great majority of his subjects, and to see the good effects of it, in the return of peace and harmony among all ranks of people ‡. Nor was it in the power of those fanatical levellers, who had long kept both church and state in a continual ferment, to create any very serious disturbance, for some time, under this more regular form of church polity. But, persevering in their opposition to primitive order, they at length fully accomplished their object; for this calm was changed into a storm, and this sunshine into "darkness visible;" and the Episcopal Church in Scotland was destined, it seems, after the pattern of her Lord and Master, to be tried in the furnace of affliction, and disciplined in the school of adversity. The spirit of faction and rebellion, which had begun to ferment during the life of James, broke out into open rapture in the reign of his son Charles, and at last terminated

* Memoirs, p. 7. See also Bishop Cowper's "Defence against the Paralogie of D. Hume," p. 140.

† Ibid. p. 80.

‡ Bishop Honeyman's "Survey of Naphtali," part ii. p. 235. See also Bishop Sage's Second Letter on Toleration," 4to. p. 64.

in the total overthrow of the constitution, both civil and ecclesiastical. The church was again thrown into the utmost confusion. The hedge, by which she had been separated from the waste, was pulled down; and the boar out of the wood, and the wild beast of the field, were permitted to devour her. A general, but illegal, assembly at Glasgow, in 1638, was guilty of violent and unwarrantable proceedings against the bishops; to which its members were no doubt encouraged by many of the lords, who hoped to share the bishops' lands. A parity of ministers was then adopted, and a "solemn League and Covenant" was entered into for effecting the entire extirpation "of prelacy, or the government of the church by archbishops and bishops, and all the ecclesiastical officers depending on that hierarchy." Monarchy and episcopacy shared the same fate; their rights were trampled upon by these Covenanters, and their honours laid in the dust. The long night of tyranny and persecution that followed, brought the Episcopal succession in Scotland to almost total extinction; for the bishops, who had been driven into exile by the violence of the times, had all died, except Bishop Sydserf of Galloway, without being able to provide for it. When, therefore, the restoration of Episcopacy was determined upon, in consequence of the restoration of monarchy in the person of Charles II., before that measure could be carried into effect, the necessity of the case required that application should again be made to the Church of England, for her friendly assistance. Nine of the English bishops had survived the usurpation of Cromwell; having, no doubt, been providentially preserved to re-establish their own church, and to lay again the foundation of the ecclesiastical edifice in Scotland.

With this view, and to make the necessary provision for the full restoration of Episcopacy, recourse was had to the same expedient which had been adopted about fifty years before; and, accordingly, two* of those four persons, who had

* Dr. Sharp, Professor of Divinity at St. Andrews, and Mr. Robert Leighton, were privately re-ordained; Mr. Andrew Fairfowl, and Mr. James Hamilton, had originally received Episcopal ordination.

The Scottish preachers, who were called to London in 1610, were not raised to the Episcopate in the same regular way, notwithstanding Dr. Andrews, Bishop of Ely, suggested the propriety of their being previously ordained deacons and priests, as was done in this instance. The validity of Presbyterian ordination has been sometimes contended for in cases of necessity; and irregular ministers were frequently allowed to officiate in the scarcity of pastors in Queen Elizabeth's reign, and both in England and Scotland after the Restoration. Such ordination has, however, been justly condemned, in all cases not unavoidable, as an unauthorized deviation from the universal practice of the church for fifteen centuries. And Archbishop

been selected by his majesty for the Scottish Episcopacy, being convinced of the invalidity of their former ordination, were first ordained deacons and priests, and then, together with their two brethren, who had previously received episcopal ordination, were consecrated in Westminster Abbey, on the 15th of December 1661, by four of the English bishops.

The four newly consecrated prelates, on their return to Scotland, took possession of the several sees to which they had been appointed. The other ten sees were soon canonically filled by men duly invested with the Episcopal character; and this restoration of Episcopacy, after having suffered an eclipse and tumultuous interruption of twenty-four years, was publicly announced by the Privy Council in January 1662, and confirmed in the next session of the Scottish Parliament, which met in May following, and with only one dissenting voice.

Thus was a regular Episcopacy once more restored in Scotland; and it continued to be the established form of church government, but with an intermixture of Presbyterian discipline and worship, till the Revolution; during which time it was professed with much cordiality, notwithstanding what has been said to the contrary, by a great majority of the inhabitants of that kingdom. The bishops had now more power than formerly, when they were little more than the constant moderators of presbyteries: and it must be admitted that some of them abused that power, and co-operated with the state in pursuing harsh measures towards the Covenanters or Presbyterians.

How far those measures tended to bring about the event which soon followed, I pretend not to say. This at least is certain, that the unhappy political measures of James the Seventh, fatally encouraged by some of his faithless and treacherous courtiers, having raised a powerful combination against him, which eventually dethroned him and drove him into exile, the Church of Scotland was destined to partake of his adverse fortune, without having ever conferred its approbation on the objectionable parts of his public conduct.

Her bishops and clergy, taking the apostolical precept of submission to the supreme power in the most literal sense,

Bancroft's insisting that those Scottish preachers, who had not received Episcopal ordination, might be consecrated in the reign of James VI., is no doubt considered, by many sound Churchmen, as bespeaking an unnecessary degree of delicacy towards the Reformed churches abroad; and was chiefly, if not solely, justifiable upon the idea that the whole Episcopal character might be conveyed at one ordination.

and reasoning upon the principles of the constitution, as then generally understood, conceived their allegiance as due to that monarch, and that it could never be dissolved but by his death, and therefore refused the oaths of allegiance and assurance to King William, and afterwards the oath of abjuration. From which circumstance, as already observed, they obtained the name of *Nonjurors*. This refusal they made at the hazard of all their worldly dignities and emoluments; and however imprudent their conduct may appear in a worldly point of view, in suffering themselves to be deprived of all that they could not keep with a good conscience, this noble self-sacrifice, by which they attested the sincerity of their principles, made that part of their life, in which their judgment appeared most to deceive them, the most dignified period of their existence.

At this memorable era, Episcopacy was voted a grievance to the nation, and was abolished; yet not by the Church, but by the King and Parliament; and that, not because it was not founded in Scripture, but because it was contrary to the will of the people; though a great majority, even of the common people, and a much greater of the higher ranks, were then Episcopalians*. And the clergy were deprived of the profits of their benefices from the very time that they were turned out of their livings by the mob.

Such being the conduct and consequent circumstances of the governors and clergy of the Scottish Church, they have, on this occasion, exhibited an instance of disinterestedness, of generous attachment to fallen majesty, and of conscientious adherence to principle, than which the history of the world does not furnish one more illustrious. Whether they acted rightly or not, is a question that, from the opposite views and discordant principles and passions of mankind, we can scarcely suppose will ever be determined to the satisfaction of all parties. This much, however, is certain, that had those venerable fathers possessed the more pliant principles of many distinguished characters of that turbulent period;—had they truckled without scruple to the authorities which then prevailed,

* "It was certain, that not one of three parts of the vulgar were (then) for Presbytery, and not one of ten among the gentlemen and people of education."—*Life of Bishop Sage*, p. 17. See also "A short Narrative of the Government of the Church till the Revolution," pp. 46—48. But had it been otherwise as to numbers, the inclinations of the people are not, upon any principle of reason or experience, entitled to much regard, either as a criterion of truth, or as a guide to duty. See Bishop Atterbury's "Voice of the People no Voice of God."

or measured their notions of what was just and right by their feelings of what was most conducive to their present and temporal interest,

“Trojaque nunc stares,—Priamique arx alta maneres!”

they might have remained in the peaceable possession of their dignities and benefices ; for it is well known, that the Prince of Orange, afterwards King William the Third, offered to protect them, and preserve their establishment inviolate, provided they would come over to his interests, and support his pretensions to the throne. But this, from a principle of conscience, they unanimously declined to do ; and the consequences were, in addition to what we have already seen, that they and many of their clergy were given up a prey to their enemies, and were exposed to such hardships and indignities, as one cannot read of without emotion, or think of without pain. Some relaxation of the severities with which they were treated under King William, was, however, granted them by Queen Anne, in 1712, when an Act of Parliament was passed, “to prevent the disturbing of those of the Episcopal communion in Scotland, in the exercise of their religious worship, and in the use of the Liturgy of the Church of England.” In consequence of this indulgence, that Liturgy, which the ablest of them had long professed to admire, and which some of them had already introduced into their assemblies, was universally adopted by them ; and public chapels, which had till then been prohibited, were every where built, and well frequented.

The same principles which had influenced them to withhold their allegiance from King William and Queen Anne, would not allow them, as a body, to transfer it to a new family, clogged as it was by so many oaths, especially by that of abjuration. Yet many individuals complied with the government, and gave every test of allegiance which was required of them ; but, as if the insurgents of 1715 had been wholly of their communion, new restraints were then laid upon their public worship, and upon theirs only, which no doubt revived in some degree their original prepossessions. These restraints, however, were neither very severe, nor of long continuance ; for by the year 1720 their congregations were as numerous as formerly, consisting, especially in the north, of men of all ranks, even such as held offices of trust under the established government.

Though the public devotions of their church did not exhibit that mark of attachment to the reigning prince, which is now

become an indispensable criterion of loyalty, they never restricted the meaning of her members to the particular person whom they themselves favoured; nor did they ever reject from her communion those who had given every other testimony of their loyalty which the law required. On the contrary, till the prohibitory acts passed in 1746 and 1748, in consequence of another attempt to reinstate the family of Stuart on the throne of their ancestors, which affected her laity as well as clergy, officers of the army and revenue, judges in the King's courts, justices of the peace, and freeholders qualified according to law, were admitted and acknowledged as members of their church, and joined in her worship in the most public manner. So that, however warmly attached her members in general, and her bishops and clergy in particular, were, at any time, to the house of Stuart, it is not fair to impute to them Jacobitism, or any mere political principle, as their distinguishing tenet: nothing being more contrary to their principles than the fashionable doctrine of resistance, which they conceive to be contrary to Scripture, as well as to be the source of that anarchical tyranny which has been deluging Europe for these thirty years.

Notwithstanding, their disaffection being manifest, and, indeed, what they never wished to disavow or conceal, they were involved, both clergy and laity, in the direful consequences of those unsuccessful attempts; and Episcopacy had unquestionably been extinguished in Scotland, but for the protecting providence of the invisible Head of the Church. Nothing less than the extinction of it seems to have been the aim of those, whose enmity proposed, and whose influence procured to be enacted, those penal statutes of 1746 and 1748, which were less calculated to eradicate the attachment of this society to the house of Stuart, than to produce disaffection to the existing government, where it did not previously exist.

They had also an unhappy effect on the religion of the country; for, by driving out of the Episcopal Church many persons of distinction, whose principles or prejudices would not allow them to communicate with any other society of Christians around them, the consequence was, as foreseen and foretold by Bishop Sherlock*, that neglect of religion, and of the duties of public worship, which has long furnished

* The learned and able Bishop Sherlock was one of the twenty-two English bishops who voted against those acts. See the Scots Magazine for 1748, p. 589, &c.

matter of serious regret, and which is still too visible even at the present day.

Upon the clergy, however, who even then amounted to nearly two hundred, those rigorous laws were not long rigorously executed. After a few years, the burning of chapels, and the imprisonment of ministers, were occurrences that seldom happened; but in as far as those laws affected the political privileges of those laymen who frequented their chapels, in that part of their operation they were in no degree relaxed till 1792, when they were wholly repealed, and the Scottish Episcopalians tolerated, like other well-affected Dissenters from the National Establishment.

On the death of the late Prince Charles Edward, the situation which his brother, the Cardinal York, still held in the Church of Rome precluding him from sitting on the throne of his ancestors, even had he asserted his right to that honour, and there being then no other claimant, and indeed no other person whose claim was preferable to that of the reigning family, and who had not already acknowledged the existing government, the bishops and clergy of this church thought themselves at full liberty to offer their dutiful allegiance to the sovereign then upon the throne. Their tender of loyalty was very graciously received; and, on application to Parliament, those penal laws that had been enacted against them were repealed, on certain terms, in 1792, whereby the doors of the episcopal chapels were thrown open to all ranks of the laity, who were disposed to enter in; and many of the most distinguished in the kingdom have availed themselves of the privilege.

Thus, after the vessel of this church had been tossed to and fro for nearly a whole century, and the waves dashing over her so perilously at times that she seemed to be sinking, our Lord rose with power, cheered his frightened disciples, and commanded the winds and the waves to be still. Since that period, she has likewise procured a great accession in numbers and respectability, from several congregations, under the pastoral care of English ordained clergymen, having re-united in religious communion with her bishops and clergy.

To many readers it may seem a circumstance somewhat strange, that there should be in that country two branches of what is called the Episcopal persuasion, standing aloof from each other, and still continuing in a state of separation. It may therefore be necessary to observe, that during the long night of trial, to which this depressed part of Christ's church has been subjected, the legal restraints and civil disqualifica-

tions to which its members were exposed, induced many of them to forsake its communion; especially those who, by holding appointments under government, could not, as they thought, either consistently or safely, attend the sacred ministrations of *nonjuring* clergymen; and that this circumstance gave rise to the political expedient of introducing into Scotland, Episcopal clergymen ordained by English or Irish bishops, and thereby legally qualified to officiate in chapels licensed for that purpose.

Thus many felt disposed to overlook the necessity of Episcopal government, for the benefit of Episcopal worship. And it must be admitted, that these clergymen have kept alive an attachment to that worship among numbers in whom it was in danger of having been long ago extinguished, while they themselves were not so much Episcopalians as Independents: for they were subject to no head, and accountable to no superior; they were neither settled by any bishop, nor amenable to any episcopal jurisdiction. But as all the grounds of the separation are now happily removed, it is hoped, and may naturally be expected, that the laudable example that has been shewn them, by some of the most distinguished pastors and congregations of the separation, will soon be universally followed: that the time is not far distant, when all who profess to be Episcopalians in Scotland, will be united, as formerly, in that one body, of which their predecessors were members; and thus be happily disposed, with one mind and one mouth, to glorify the God of their salvation.

Such an union appears to be a measure extremely desirable, and cannot fail to promote the interests of true religion, provided it be formed on right motives, and that every accession thus made to the numbers of this church shall add to her character as a spiritual society, and extend her principles as an Episcopal church.

See Archbishop Spotswood's "History of the Church of Scotland," fol.; the "Fundamental Charter of Presbytery," by Bishop Sage; the late Mr. Skinner's "Ecclesiastical History of Scotland," in 2 vol. 8vo. 1788; Mr. John Skinner of Forfar's "Annals of the Scottish Episcopacy," from 1788 to 1816; and Dr. Cook's "History of the Reformation in Scotland," 3 vols. 8vo. 1811.

DOCTRINES.

John Knox, assisted by five other divines, drew up a Confession of Faith, in 1560; when it was presented to parliament,

who adopted and ratified it, and at the same time abolished the papal jurisdiction and worship. It was again ratified in 1567, and in several subsequent parliaments; and it continued to be the uniform authorized standard of the doctrine of this church, under all her forms, for upwards of eighty years*.

This system of doctrine, comprised in twenty-five articles, and which may be seen in the 3d book of the "History of the Reformation," attributed to John Knox, or in the "Corpus Confessionum," differs little in essentials from the articles of most other reformed churches: in every thing, unconnected with Popery and the constitution of the church, is moderate, if not unexceptionable; and in those points that are disputed among Protestants, is certainly less dogmatical than that of the Westminster Assembly which succeeded it, and which is now the legal standard in Scotland.

It was indeed so well received by all parties, that it was constantly subscribed both by Episcopalians and Presbyterians, till 1645, when some of the Scottish members of the Westminster Assembly, who were violent in their tempers, and high in their notions, objected to it, as favouring the Arminian scheme, but certainly without reason. The Westminster Confession was in consequence approved by the General Assembly in 1647, and was ratified by the Parliament of Scotland in 1649; and this is perhaps the only instance, till then, of a national church changing its established confession, since the Reformation. It was, however, rejected at the Restoration; though, when Episcopacy was re-established in 1662, it is somewhat remarkable that nothing was said concerning a system of articles: and yet this neglect was never called in question till 1681, when the Test Act was proposed and carried through parliament by the influence of the Duke of York, then his Majesty's Commissioner, and afterwards James II. It was then proposed in council, that a system of faith should be fixed on, to ascertain the religion by law established; and, after much debate, that of 1560, which was all along acknowledged by the Episcopalians, though not formally adopted and subscribed, was made choice of, and continued to be the public formulary till the Revolution.

* It appears, however, that the "Latter Confession of Helvetia" also was approved, if not subscribed, by a National Assembly of the Church of Scotland, in 1566, excepting the acknowledgment of festival days; and it is further remarkable, that the "Heidelberg Catechism" was translated, in 1615, for the use of the Kirk of Edinburgh. See the Catalogue of Confessions prefixed to the "Harmony of Confessions," "Hist. Rerum nuper in Scotia gestarum," 12mo. and Catalogue of the Advocates' Library, Edinburgh, vol. i. p. 119.

From that period, which forms a memorable era in the history of this church, no subscription was required from her clergy to any regular system of Christian principles, for upwards of a century. They were only required, at their ordinations, solemnly to profess their belief of all the canonical books of the Old and New Testaments, and to declare their persuasion that those books contain every thing necessary to salvation, through faith in Christ. And the 10th canon of this church, which was in force till 1811, enjoins, "That every bishop shall be careful to recommend to his clergy, and to such also as may be candidates for holy orders, to apply themselves diligently to the study of the holy Scriptures, and of the Fathers of the apostolical and two next succeeding ages; and to take all proper opportunities, in their sermons and otherwise, to instruct their people in the truly catholic principles of that pure and primitive church." This practice continued till 1792, when the Act of Parliament, which was passed in their favour, required them to subscribe the Thirty-nine Articles of the Church of England. In dutiful compliance with which, as well as to exhibit a public testimony of their faith, and of their agreement in doctrine with the United Church of England and Ireland, they unanimously and heartily subscribed them, in a general Convocation called for that purpose, and holden at Lawrencekirk, in the county of Kincairdine, on the 24th October, 1804.

No one, therefore, who is acquainted with the Thirty-nine Articles of the United Church of England and Ireland, can be any longer a stranger to the avowed principles of this church. Or, if any thing further may be added on that subject, it is, that they subscribed them, I believe, almost to a man, in the anti-Calvinistic sense; so that, whatever weight their opinion may be allowed to have in the scale, it is added to that of the Anti-Calvinists in England*: and likewise, that those

* With regard to the eminent Reformer, whose system and writings have been the occasion of a most unhappy division in the church, and whose name is thus inscribed on the standards of his foes as well as of his followers, there has ever been one party, from his day to the present, who have said that he was a good man, and another, who have as warmly insisted that he deceived the people. And those who wish to know whether, or how far, the church now under consideration takes the same side in this warm dispute with the first Protestant Episcopal Church in Scotland, will, no doubt, receive some satisfaction from comparing Bishop Skinner's Sermon before the Convocation at Lawrencekirk in 1804, and its Appendix, with Archbishop Spotswood's Sermon before the General Assembly at Perth in 1618. See Bishop Lyndesay's "True Narration" of the Proceedings in that Assembly, 4to. 1621.

of them who use the Scotch Communion Office in administering the holy sacrament of the Lord's Supper, subscribed them consistently with their belief of the "commemorative sacrifice of the holy Eucharist," as some of the ablest divines of the Church of England have done, and as not thinking any expressions in them, with regard to the Lord's Supper, in the least inimical to their practice at the altar, in the use of that office.

Several of the bishops and clergy of this church have been disposed, in common with some of their brethren of the United Church, &c. to favour the peculiar doctrines of the learned Mr. Hutchinson *. But the distinguishing tenets of their society may be said to be, the apostolical institution of Episcopacy, and the independency of the church upon the state in the exercise of those powers which are purely spiritual.

With regard to the origin and the rights of civil government, I am not aware that the Episcopalians in Scotland are unanimous in their opinions, such unanimity having never been required of them as a term of communion, or as a subject of examination for holy orders. Nor have they ever had much inducement to turn their attention to politics, having no political influence, and being therefore of no political importance. It may, however, be observed, that an attachment to kingly power has always been a characteristic of the members of their society, who prefer a limited and hereditary monarchy, like that of Britain, and maintain that the only source of power is God, and not the people. Of course they are no friends to the fashionable doctrine of resistance, or to the sweeping schemes of the modern Radicals. And, however warmly attached they may formerly have been to the family of Stuart, there is now sufficient reason to believe that his Majesty has not better subjects, or more attached to his person, family, and government, on principles of permanent loyalty, than the bishops, clergy, and laity of the Episcopal Church in Scotland.

It may be sufficient, on this subject, to add, that they are in no shape connected with this or that political party, but are always ready to support the measures of every administration which tend to promote "the safety, honour, and welfare of our sovereign and his dominions."

* See the article "HUTCHINSONIANISM, AND HUTCHINSONIANS," in the second vol. of this work.

WORSHIP, RITES AND CEREMONIES, &c.

It cannot be supposed, that, in the infant state of the Reformed Church of Scotland, her form of worship could be regular; and yet we find, that the Reformers, who broke off from the Established Church in 1555, made use of a book of public prayer so early as 1557, which is generally thought to have been the then Liturgy of the Church of England.

Though John Knox objected to some parts of that book, he was not so unfriendly, either to liturgical worship or to a due subordination of ministers, as his successor, Andrew Melville; for a form of public prayer, which was for some time in use in Scotland, is generally understood to have been composed by him, and is still known by the name of *John Knox's Liturgy*. It was approved by John Calvin, and first printed in English in 1561, under the title, I believe, of "The Book of Common Order," though not generally adopted till 1564; and it continued in use till 1580, or, according to others, till the grand Rebellion. But, notwithstanding this acknowledged form, it would appear that the ministers were not restricted, on ordinary occasions, to the use of it, and that public worship was performed, during that period, sometimes in one form, sometimes in another, and that confusion in the state occasioned confusion in the church*.

Episcopacy was first called in question in 1575, soon after Melville returned from Geneva; and when Presbyterianism began to prevail, in 1580, the leaders of that party, although bigoted and grossly ignorant, yet had the good sense to point out an uniform practice of religious worship. Their form of worship was plain and simple, and differed in some measure, but in few material points, from the former; and both the Presbyterians and Episcopalians complied with it, without making any objections, till towards the latter end of the reign of King Charles the First; by which time Melville's abhorrence to every appearance of liturgical worship had been so widely extended, and become so deeply rooted in the minds of the people, that a rash and imprudent attempt, in 1637, to introduce into this church a book of Common Prayer, copied,

* See above, p. 149, note (f).

The prescribed forms were chiefly to be adopted by those ministers who had not received much education, which was the case with many just after the Reformation, who had newly become converts from Popery; and it is probable, that they were always used by those persons who were called Readers. But the generality of ministers appear to have used great latitude, sometimes, indeed, rather offensively, in their public prayers.

with some alterations, from that of England, produced the "Solemn League and Covenant," which involved in one common ruin that unfortunate prince, and the constitution both of church and state.

From 1645, till the Restoration in 1662, the "Westminster Directory" was adopted, but by no means strictly adhered to, in various instances—as in that of praying for the civil government; for, though it enjoins that duty, no such prayers were put up during that long night of innovation and confusion.

When Episcopacy was restored, together with the Monarchy, it was not thought advisable to renew the attempt to introduce a public liturgy; and, except at ordinations, when the English forms were used, as far as local circumstances would admit, no regular form of prayer was in general use while Episcopacy continued to be the established church.

"Many, indeed, of the Episcopal clergy compiled forms, to be used by themselves in their particular congregations, with some petitions and collects taken out of the English book; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the Doxology, both which the zealots of the other side decried as superstitious and formal. The two sacraments were administered by both mostly in the same manner, without kneeling at the one, or signing with the sign of the cross in the other; only in baptism the Episcopal clergy required the Apostles' Creed, and the Presbyterians, in general, the Westminster Confession; and some of the more rigid of them, the Solemn League and Covenant, to be the model of the child's religious education*."

In this state, or nearly so, the form of worship continued till 1712; when, as already observed, the Book of Common Prayer of the Church of England, which had been partially used before, was universally adopted; and it has been ever since uniformly used, not only in the morning and evening services, but also in all the occasional offices, with as little variation as the difference of circumstances will admit, excepting in the celebration of the holy Eucharist. In that service the Scotch Communion Office has been generally adopted till of late, not only because it is Scotch, and was authorized by King Charles I., but chiefly because it is more conformable to the most ancient liturgies of the primitive church than the English form; because it was approved of in its model

* Mr. Skinner's "Ecclesiastical History of Scotland," vol. ii. pp. 467-8, and 606.

by the first Reformers, and many learned and eminent divines since, of the Church of England; and because it is more agreeable to the sentiments which they have been taught to entertain, respecting the nature and design of that Divine institution, and which are well known to have prevailed in the first and best ages of the Christian church.

This office is not only agreeable to that authorized by King Charles the First, which made part of the only reformed liturgy that ever had the sanction of a legal establishment in Scotland, but is likewise formed on the model of the office in the *first* Liturgy of Edward the Sixth, which was composed by the learned and venerable fathers of the English Reformation, who, instead of being Papists, were confessors and martyrs for Protestantism; and was approved by Parliament as a godly order, even in the Act that, with a prudent view to unity, authorized the *second*. As it now stands, with some variations from both these, with respect to arrangement and order, it retains the Invocation of the Holy Spirit, and the Oblation of the sacramental elements; parts of this solemn service formerly considered of such importance, that they are to be found in every orthodox church from the days of our Saviour till the Reformation*.

This office is indeed considered, in the opinion of many deeply versed in liturgical subjects, as in perfect harmony with primitive usage, and as complete as any composition not divinely inspired†. And it is probable, that this consideration, combined with a knowledge of some other circumstances peculiar to the condition of Episcopacy in Scotland, produced that honourable testimony which was borne to it by the late learned and pious Bishop Horne, as recorded by his biographer, the Rev. W. Jones‡; and that zealous attachment to its interests that was ever shewn by one of the most learned and distinguished prelates of the United Church, the late Bishop Horsley, who took the trouble of collating and comparing the Scottish and the English Communion Offices.

* See the first edition of this work, vol. ii. p. 429.

† By a *Concordate* in 1731, it was left to the discretion of any pastor to use either this office or that of the Church of England; and the same liberty is still granted to the clergymen of Scottish, as well as of English ordination, in Scotland.

‡ "If the great Apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland."—*Life of Bishop Horne*, p. 151. Archdeacon Daubeny, also, speaking of this church, says she is "the purest church perhaps this day in Christendom."—*Guide to the Church*, vol. ii. p. 336, edit. 1804.

I shall only observe farther, under this head, that the pious and commendable practice of having public prayers on Saints' days, and on Wednesdays and Fridays, throughout the year, long prevailed in this church, at least in large towns. It is devoutly to be wished that this practice may become more general; and that, where it is still continued, those members of the church, whose circumstances and situations in life are such as to allow them to avail themselves of it, would shew their grateful sense of the advantages to be derived from it, by a regular attendance at the public service on those occasions, and particularly during the season of Lent. Nor have they only more frequent opportunities of public worship than most of their neighbours, but they are also almost the only society of Christians in Scotland who may enjoy all the privileges of their religion at home, when sick and dying. And surely, were they to shew that they duly value domestic religion when they are well, by introducing into their houses more generally the important but much-neglected duty of family worship, they would no doubt thence derive much additional comfort and consolation when they come to require and to enjoy, on a sick bed, those sacred rites which are denied to others around them.

No longer exposed to the scorching rays of persecution, they are now reposing in the shade of royal protection, and enjoying all the benefits and blessings of religious freedom. Inestimable, doubtless, are the blessings of public tranquillity; but a conscientious attention to religion and religious duties is not always among the number. Be it their care, then, to avail themselves of the blessings which they now enjoy; to exhibit in their lives such love to God and man, together with such zeal and earnestness in the cause of true religion, as would lead St. Paul, were he *actually* to revisit Britain*, to acknowledge them for fellow-Christians, and to join their communion; and, in a word, to exemplify the *purity* of their church by the holiness of their lives, by their "denying all ungodliness," &c. &c.

CHURCH GOVERNMENT AND DISCIPLINE.

The members of this church are Episcopalians, in the strictest sense of the word; and the government of their church is a Diocesan Episcopacy. Their distinguishing tenet under this head may be said to be, the Apostolical institution and Divine right of Episcopacy; and the necessity of Epi-

* See above, p. 395.

scopal ordination, or of a Divine commission, conveyed from the Apostles, to preach the Gospel, and to the valid administration of the sacraments.

Having met with so much opposition from cavillers, we need not be surprised that they lay great stress on church government; and much debate has arisen in regard to the church, not only as a sect, but as a society. This subject seems to have furnished the chief ground of contention for upwards of a century after the Reformation in Scotland*; during which time, there was no external badge of distinction between the two parties, in faith, in worship, or in discipline†; nor did they break off communion with each other till about the year 1666‡.

The Scottish Episcopalians now retain all the essence of Episcopacy, without its modern appendages; and, while they maintain the independency of the church upon the state, in the exercise of those powers which are purely spiritual, they do by no means deny the propriety or the utility of a national establishment of religion.

Contrary to the opinion of the Presbyterians, that all ministers are co-ordinal and equal, they believe that, ever since the days of the Apostles, there has existed another and higher class, to which the Presbyters have always been indebted for their authority, and responsible for their conduct: and, that the priesthood of the New Testament, as well as of the Old, is by succession.

No member of this church need have any doubt as to the regular ordination of her ministers; for those of them that are

* "The first ecclesiastical government which our church ever allowed by act of general assembly, was Episcopal government. The last ecclesiastical government approved by act of our general assembly, is Episcopical government also: neither shall you find, in the mean time between these two, any act of assembly disallowing the office of bishops, but only the corruptions thereof: and being forced, for removing the corruptions, to suspend the office for a time, they never simply rejected it, but by plain act left a power of revocation thereof to their successors, to bring it in again when they should see the good of the church required it."—*Bishop Couper's Defence against the Paralogic of D. Hume*, p. 90, where may be found much more to the same purpose. See also Archbishop Spotswood's "Refutatio Libelli de Regimine Ecclesie," 12mo. passim.

† Mr. Skinner's "Eccles. History of Scotland," vol. ii. p. 407-8.

‡ The first book, or treatise, that recommended the separation of Presbyterians from the public reformed worship under the Episcopal constitution in this church, seems to have been an anonymous work, entitled "An Apologetical Relation of the particular Sufferings of the faithful Ministers and Professors of the Church of Scotland since August 1660," which appeared in 1665, and was burnt by the hands of the hangman. The author's name was Brown, perhaps the same who wrote the "History of the Indulgence."

ordained in Scotland, have their orders in a lineal course of succession from those Scottish bishops who were duly consecrated in England after the Restoration; and the Church of England had her orders by the same continued uninterrupted line through the primitive church, which led up at last to the Apostles, and so terminated in the commission which they received from Christ, just before his ascension into heaven.

They believe that the church of Christ is not a sect, but a society, and a society of Christ's forming—in other words, that it is made up of a set of men, not merely professing the same articles of Christian faith, or agreeing in the same acts of religious worship, but likewise united together by certain particular laws, and under a particular form of government; or, that it is a society holding one visible communion, under the same divinely instituted government. And they insist that their opinions respecting the nature and constitution of the church, and the consequent necessity of church communion, however unfashionable in the present day, are primitive, catholic, and apostolical.

In regard to discipline, Archbishop Spotswood speaks of a form that was used about the beginning of the Reformation, which he approved, and says it was prefixed, together with the Confession of Faith, to the Psalters*.

King James VI. proposed five articles, which were adopted in the General Assembly holden at Perth in 1618, and ratified by Parliament in 1621; hence called the Five Articles of Perth†. They remained in force till 1638, when they were annulled by the General Assembly then held at Glasgow, but were restored with Episcopacy in 1662, and again finally abrogated, in 1690.

In 1743, a set of canons, sixteen in number‡, was drawn up; and these continued in force till 1811, when a new code was adopted, and became the standard of the discipline of this

* *Refutatio Libelli*, &c. p. 6. It was prepared, I believe, by Knox, in 1560, along with the Confession of Faith: and the second Book of Discipline appeared in 1577. See *Scots Reformers*, p. 46.; and Dr. Cook's *History*, vol. ii. p. 375.

† They referred to, and recommended, baptism in private houses; communion to the sick; kneeling at the communion—"which the Scots used before to receive," as all classes of Presbyterians still receive, "sitting on their breeches;"—Confirmation; and the observation of Christmas-day, Good Friday, Easter-day, Ascension-day, and Whitsunday. A Book of Canons was prepared, printed, approved, and confirmed by the King in 1635, but it does not appear that their authority was much more than ephemeral.

‡ They may be seen in the 2d vol. of Mr. Skinner's "*Eccles. History*," Letter 59.

church ; for, though her governors and clergy have adopted the Articles of the United Church of England and Ireland, and may approve her Canons and system of discipline, it cannot be said that they have adopted them, or that their practice is the same with hers in regard to church discipline, the difference and peculiarity of their situation leaving, on this head, but little room for conformity and practical agreement.

Anciently, the title of Archbishop was unknown in Scotland, but one of the bishops had a precedency, under the title of *Primus*, or *Maximus Scotiæ Episcopus*, or simply, *Bishop of the Scots*, a title which the Bishop of St. Andrews generally enjoyed *. The country was afterwards divided into two archbishoprics, viz. St. Andrews and Glasgow, and twelve bishoprics ; and soon after the Revolution, the bishops, dropping the title of archbishop, re-assumed the old form ; one of them being elected *Primus*, during pleasure, without respect either to seniority of consecration, or to precedency of district, with power of convocating and presiding, according to the above canons.

Agreeably to the same likewise, every bishop is usually elected by the whole body of the clergy within the diocese or district over which he is to preside ; and they meet for such election in virtue of a mandate signed by at least a majority of the bishops. When the election is over, the issue of it is reported by the dean of the diocese to the *Primus*, who communicates it to his colleagues ; and they, if a majority of them approve the election, jointly appoint a day and place for the consecration of the person elected, which is always performed by three bishops at least, in a public chapel, according to the ordinal of the Church of England †.

Though the districts, into which the bishops have now divided their church, are not exactly according to the limits of the dioceses under the legal establishment of Episcopacy,

* When King Kenneth (Macalpine) obtained his decisive victory over the Picts, he translated the episcopal see from Abernethy to Kilremon, which he ordered to be called St. Andrews, and the bishop of it to be styled *Maximus Scotorum Episcopus*. The first archbishop in Scotland was Patrick Graham, who was created Archbishop of St. Andrews in 1468, in the reign of James III.

† A "Form and Manner of ordaining Ministers, and consecrating of Archbishops and Bishops, used in the Church of Scotland," was published in Edinburgh, in 4to. A. D. 1620, and may be seen in the Advocate's Library there. See Bishop Guthrie's Memoirs, p. 48. A "Form of Ordination" was also prepared, with the liturgy, in 1637. But there are, no doubt, sufficient reasons for preferring the English ordinal to either of these.

yet they still retain the names by which they were formerly distinguished, with the exception of Fife, instead of St. Andrews. Every diocesan bishop has his distinct charge; and, without claiming any legal title to his diocese, or assuming any other local or temporal jurisdiction than what was acknowledged in the primitive church for the first three centuries, may as properly be denominated Bishop of the place or charge assigned to him, as St. James has always been called Bishop of Jerusalem; Ignatius, Bishop of Antioch; or Cyprian, Bishop of Carthage.

They claim no more than the spiritual authority derived to them from Jesus Christ, the great Head of the Church;—an authority which is paternal rather than magisterial; and which all true Christians will think themselves as much bound in conscience to reverence and obey, as if it were seconded and enforced by the sanction of the civil law.

Thus does there still exist in Scotland a church as well constituted, and perhaps as near the primitive pattern as any at this day in the world;—a church scriptural in her doctrine, apostolical in her government, primitive and pious in her worship, and decent in her ceremonies;—a church that has the Scriptures of truth, the ancient and orthodox Creeds, together with the two sacraments administered after the decency and solemnity of the purest times;—a church where religion is supported by no authority but her own, and has no interests but her own to support;—a church, in short, that is redeemed from superstition and idolatry, defended from vanity and enthusiasm, and governed by men who, though not distinguished by titles and honours and riches, yet possess all the essentials of their order, and have Divine authority for the exercise of their sacred ministry, as much as any other bishop either in England or Ireland. For, as an ancient father remarks, “wherever there is a” regular and orthodox “bishop, whether at Rome or Eugubium, at Constantinople or Rhegium, at Alexandria or Tanis,” and it may be added, in England or Scotland, “*ejusdem meriti, ejusdem est et sacerdotii*” *—he is a bishop to all intents and purposes, as far as the existence, the spiritual wants, and the due government of the church are concerned.

NUMBERS, EMINENT MEN, &c.

The Episcopalians are the only society of Dissenters from the Establishment in Scotland, that has as yet been publicly

* S. Hieron. ad Evagrium.

recognised by law ; and they have been all along most numerous on the east coast of Scotland, and particularly in the county of Aberdeen. They have, however, only about seventy clergy, including the six bishops, and nearly the same number of congregations* ; for pluralities and non-residence are happily unknown to this society, except that some of the bishops do not reside in their own dioceses. Nor are its members, including the seven episcopal congregations that have not yet returned †, together with their pastors, into the bosom of the church, supposed to exceed 40,000;—a “*little little flock* ‡” indeed, it must doubtless be acknowledged : but though they are not numerous, it will not be denied that they are highly respectable ; for in this number they can rank many of the most distinguished both of the nobility and gentry, who have availed themselves of the act of parliament of 1792, passed in favour of this church, and cordially join in her communion.

A state of tranquillity, and comparative prosperity, is the soil most favourable for literary eminence ; it could therefore have been no just ground of reproach to this church, had she been unable to point to any of her sons or servants who had arrived at high attainments in learning. But, notwithstanding her fluctuating fortune, and under all the disadvantages arising from her frequently depressed condition, she can produce a very respectable list of learned names ; among which may be ranked those of Archbishop Spotswood, author of an “*Ecclesiastical History of Scotland*,” in fol. 8cc. and Lord High Chancellor of Scotland ; Dr. John Forbes of Aberdeen ; author of two theological volumes, folio, written in Latin ; the truly evangelical Archbishop Leighton, whose valuable works are well known ; Bishop Cowper of Galloway, whose works in folio, 1623, are also highly esteemed ;—Bishop Honeyman, author of the “*Survey of Naphtali*,” &c. ; Bishop Wishart of Edinburgh, the chaplain and biographer of the brave Marquis of Montrose ; Bishop Keith, the historian and antiquary ; Bishop Guthrie, author of the “*Memoirs* ;” the unaffectedly good and pious Mr. H. Scougal, author of “*The Life of God in the Soul of Man*,” &c. ; the Honourable

* Every bishop here, as in Sweden, Denmark, and America, is the pastor of a congregation.

† Viz. Those at Kelso, Perth, Dundee, Montrose, Brechin, Aberdeen, and Old Deer. There were formerly upwards of twenty congregations in this anomalous state of independence.

‡ So would some render St. Luke xii. 32. Our translation of that text does not seem to convey the full force of the diminutive sense (if I may so say) of the original.

Bishop Campbell, author of "The Doctrine of the Middle or Intermediate State of departed Souls," &c.; Bishop Sage, author of "The Principles of the Cyprianic Age," the "Fundamental Charter of Presbytery," &c.; Bishop Gillan, the biographer of Bishop Sage; Bishop Rattray, editor of "The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James," &c. in Greek, collated with other ancient liturgies, and freed from interpolations—a most learned specimen of theological criticism.

And to these may now be added, the names of her late historian, the Rev. John Skinner—a man of no common genius, nor of ordinary professional attainments, and who was, doubtless, one of the best Latin poets that Scotland can boast of since the days of Buchanan—and of his son, Bishop John Skinner of Aberdeen, the late learned and venerable Primus, author of "A Course of Lent Lectures," "Primitive Truth and Order," &c.

These are only a few of the learned names that might be produced from a long list of those that are departed hence in the Lord, and whose "works have followed them." And here I cannot refrain from dropping a tear to the memory of two faithful and valuable friends, who, while this work shall be read, shall never be numbered among those "*de quorum vita siletur*,"—the Right Rev. Jonathan Watson, Bishop of Dunkeld; and the Right Rev. Dr. William Abernethy Drummond, of Hawthornden, Bishop of Glasgow: the former of whom, called hence in the midst of his days, exchanged the mitre for the crown in 1808; and the latter, at the advanced age of 89, in 1809. See above, p. 318.

Delicacy prevents my here naming any of the living authors of this church. Their works, some of which are referred to above, speak for themselves, and must convince their attentive and impartial readers, that, however little encouragement she can hold out to literary merit, she is by no means barren of such merit, but may still claim the honour that is due to genius, taste, and learning. Nor can it be expected that I should give any character of her clergy in general: suffice it to say, that their attainments in literature and science are in general highly respectable; and that there are among them, both bishops and priests who might do honour to any church.

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

NAME.

THE denomination of Methodists in the United States style themselves "the United Societies of the Methodist Episcopal Church;" and the Moravians in Pennsylvania, call themselves "the United Brethren of the Protestant Episcopal Church;" but there is no connection between either of these societies and the Episcopal Church that forms the subject of this article, which is a regular branch of the Church of England and of the Episcopal Church in Scotland, having received the assistance of both churches, in order to its complete organization.

RISE, PROGRESS, &c.

While arms and arts find their way into remote regions of the earth—while trade penetrates, with inconceivable assiduity, the secret recesses of inhospitable shores, and traces the footsteps of the savage inhabitants of the forest—we are happy to remark an extension also of religious benefits. And, among the circumstances favourable to the Protestant religion, which resulted from the troubles in England in the 17th century, was doubtless the colonization of several large districts in North America. As the different sides were predominant, such of the oppressed party as were peaceably inclined, emigrated, at different times, to that distant continent, and there planted a number of Protestant societies, which have almost uniformly persevered in the systems of their ancestors to the present day. While the American provinces were subject to Great Britain, though the members of the Church of England made a considerable proportion of their inhabitants, particularly in the southern states, it was found difficult to establish Episcopacy in that country; and though the whole body of the clergy, and many of the lay members of that communion, had long and anxiously desired, and earnestly requested, to have resident bishops among them, their superiors in England did not see fit to grant their request*. But, after the convulsions of a destructive war,

* The bishops at home did not oppose the establishment of a regular Episcopacy in America, as has been unjustly alleged: on the contrary,

the declaration of independence in civil and religious rights "dissolved the established connexion which had hitherto subsisted between the Episcopal people in America and the Bishop of London, who had always been by appointment and practice, the proper ordinary of the Episcopal Church there, but could no longer now be submitted to by them in that character. And as the United States had found it for their interest to grant an universal liberty of conscience to all professions, without preference to any by way of establishment, the Episcopal clergy, thus left to themselves, and destitute of any superior, began to look about how to get this fundamental defect removed, and have their new orphan church duly organized, in such a form as they believed essential to her being, and might find consistent with the civil constitution of their new government.

"In this important undertaking, the clergy of the province of Connecticut, who had long been a numerous body, took the lead, and, having pitched upon Dr. Samuel Seabury, one of the missionaries from the Society for propagating the Gospel in Foreign Parts, and who had been one of the suffering loyalists during the late war, they sent him over to England, with proper attestations of his character and qualifications, and earnestly supplicated the bishops there to take pity upon their desolate state, and give them a bishop in the person of that worthy brother.

"Upon the Doctor's arrival in England, and presenting his credentials, the English prelates received him very graciously, but required time to consider in what way the object of his journey might be best accomplished. The business was new, and out of the usual line of their procedure hitherto in the performance of this distinguishing part of their high office. They saw the expediency of the measure proposed, but wished

Archbishop Secker, Bishops Shipley, Berkley, Newton, &c. laboured to accomplish it, but in vain. Bishop Shipley attributes their want of success "to the total supineness and negligence of the ministers, who have never cared for any thing belonging to bishops but their votes;" and Bishop Newton, to the Dissenters, who, "in the fullest and freest enjoyment of their own religion, and of every essential order in their own church, will not so much as bear the name of bishop in America."—*Bishop Shipley's Works*, vol. ii. p. 240; *Bishop Newton's Works*, vol. iii. p. 467.

The plan of an American Episcopate had been seriously considered and adopted by several of the bishops at home, as well as by the Society for the Propagation of the Gospel in Foreign Parts; and the arrangement for it was matured in 1714, when the death of Queen Anne prevented its execution. Archbishops Tennison and Secker, and Bishop Trelawney, bequeathed each 1000*l.* sterling, towards raising a fund for the support of one or more bishops in America; and Queen Anne likewise appropriated 80,000*l.* to the same purpose.

to have some preliminaries adjusted, and brought as near as possible to their own stated forms ; without which, they were at a loss how to act, consistently with that regard which they owed to the standing practice of their church, and the strict connexion subsisting in England between the civil and ecclesiastical constitution *."

This state of suspense necessarily lasting many months, the candidate began to weary of so long a delay and uncertainty ; and, knowing that there was a continued succession of bishops in Scotland, to the validity of whose episcopal powers there was no objection, he found means to inquire what prospect there might be of speedy success from an application to that quarter, should such an application be formally and duly made †. On its first intimation, the Scottish bishops hesitated ; but when the proposal was more directly and earnestly repeated, and assurance given them, by authority on which they could rely, that Dr. Seabury was a clergyman of unblemished reputation and eminent parts, with a full representation, at the same time, how matters stood respecting him in England, they at last agreed to comply with the application ; and he was consecrated bishop, at Aberdeen, on the 14th Nov. 1784, by Bishop Kilgour, then Primus, Bishop Petrie, and Bishop Skinner ‡.

Thus has the Episcopal Church in Scotland the honour of introducing the first resident Protestant bishop into America ; and the Episcopal clergy of Connecticut, grateful for the signal favour thus done them, express an earnest wish, in their address to their new bishop on his return to America, "that, wherever the American Episcopal Church shall be mentioned in the world, this also, that the bishops of Scotland have done for her, may be spoken of for a memorial of them."

In consequence of Dr. Seabury's application, an act of the British parliament was passed, in 1786, to "empower the Archbishop of Canterbury, or the Archbishop of York, for the time

* Mr. Skinner's "Ecclesiastical History of Scotland," vol. ii. p. 684-5.

† Application had also been made, it appears, with the same view, to the bishops of Denmark, through his Excellency John Adams, then American Ambassador at the Hague. See the Correspondence that took place on the occasion, in the first vol. of the present learned Bishop of Zealand's "Magazin für Kirchengeschichte und Kirchenrecht des Nordens," p. 242, &c.

‡ "In 1793, Bishop Seabury published at New York two volumes of Discourses, which are such as might have brought credit to any prelate, in any age and in any country."—He died in February 1796 ; and for a character of him, see p. 556 of Mr. Boucher's work, referred to below, p. 446 ; and also the Obituary of the Gentleman's Magazine for May 1797, p. 442.

being, to consecrate to the office of a bishop, persons being subjects or citizens of countries out of his Majesty's dominions *."

The alleged obstacles in Dr. Seabury's case being thus purposely and legally removed, another body of Episcopal clergy, in some of the southern states of the American Union, made a similar application to the English bishops; and on the 4th of February 1787, Drs. White and Provost, the former elected for Philadelphia and the latter for New York, were consecrated at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, and the Bishops of Bath and Wells, and Peterborough †.

The Episcopal Church of America is therefore now completely organized, with all proper officers to continue her existence; with bishops duly authorized to perform all the original and essential duties of their office; and, with a constitution, like that of the present Episcopal Church in Scotland, formed upon the model of the primitive church, antecedent to the time when the civil powers undertook to patronize it, being unconnected with any civil establishment ‡.

Since the time when she was thus regularly constituted, and became complete in her orders, as well as independent in her government, this church has enjoyed an uninterrupted course of prosperity—has been gradually extending her pale, and "strengthening her stakes"—while, at the same time, there has been an increasing degree of piety and zeal among her members. She can now boast of a bench of nine bishops, all of them respectable men, and some of them of distinguished piety and learning, together with a numerous body of clergy.

"The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here; not only in numbers, but in that which is far more desirable—inward piety, and zeal for God. Religious prejudices, which heretofore have operated very much to our disadvantage, are happily diminishing, and giving place to a more catholic and Christian spirit of charity

* The Act itself, together with the Correspondence of the English bishops, on this subject, with the General Convention of this church, may be seen in the Journals of its proceedings, in Mr. Knox's work, referred to below, p. 451.

† About three years afterwards, Dr. Madison came over, and was consecrated in like manner Bishop of Virginia. See Prince Hoare's "Memoirs of Granville Sharpe," part ii. chap. vi.

‡ See "A View of the Causes and Consequences of the American Revolution," in thirteen Discourses, preached in North America, between the years 1763 and 1775; with an Historical Preface by Jonathan Boucher, A.M. and F.A.S., the late learned and respectable Vicar of Epsom, Surrey.

and zeal. May this spirit increase, till it fill the world, and all mankind shall see the salvation of our God and Saviour*."

DOCTRINES.

Under this head it may perhaps be sufficient to refer the reader to the two preceding articles, with merely remarking, that the American Church has adopted the Thirty-nine Articles, without materially altering any doctrine, or the meaning of any of them, farther than local circumstances seemed to require, and after rejecting the Athanasian Creed; and, that on the points of doctrine which have long divided the members of the United Church, her clergy seem to be unanimous in taking the side of the Anti-Calvinists. "In the general convention of the church in 1801, which formally ratified the Articles, it is believed there was not one member who was friendly to those opinions concerning the Divine decrees which are usually styled Calvinistic †."

WORSHIP, RITES AND CEREMONIES.

The English liturgy was revised, and proposed for the use of this church, at a convention held at Philadelphia in 1785. This first edition of the American liturgy adopted most of the alterations of our Book of Common Prayer which had been proposed in 1689, as already stated ‡. They materially affect but few points of doctrine or worship, and are chiefly confined to such circumstances of language or arrangement as time and local situation appeared to render necessary. The prayers for the King and Royal Family are, of course, omitted, and prayers adapted to the government of the United States inserted in their room. The Nicene and the Athanasian Creeds, and the article of our Saviour's descent into hell in the Apostles' Creed, together with the office for the Thanksgiving of Women after Child-birth, the Communion, &c. are left out; some alterations are made in the Office for the Sick, and in the Burial Service; most of the proper Lessons are changed; selections only of the reading and singing

* Bishop Griswold's Letter, of July 17th, 1816, to the Secretary of the Church Missionary Society, London.

† Bishop Hobart of New York, "On the Festivals," p. 142, note, edit. 1817. According to the 43d canon of this church, the edition of the Articles of Religion set forth agreeably to the order of the General Convention of 1804, is the standard copy.

‡ A pleasing specimen of the pulpit compositions of the clergy of this church, and of the doctrines they teach, may be seen in Bishop Seabury's Sermons as above, p. 445; and in those of the late Bishop Dehon, just edited by the learned and venerable Dr. Gaskin, and published in two vols. 8vo.

§ See above p. 402.

Psalms are used, and various other abridgments adopted. On the other hand, a Form of Prayer for the Visitation of Prisoners is introduced; together with a Form of Prayer and Thanksgiving to Almighty God for the Fruits of the Earth, &c. to be used yearly on the first Thursday in November.

In the second edition of their liturgy, which was ratified in convention on the 16th of October 1789, and is now the standard liturgy of their church, the Nicene Creed, the article of our Saviour's descent into hell in the Apostles' Creed, the office for the Thanksgiving of Women after Child-birth, together with the Psalms in order, &c. are restored *, chiefly in compliance with the wishes of the Archbishops of Canterbury and York, expressed in their letter to the committee of the general convention at Philadelphia, of date June 1786. So that their Book of Common Prayer now differs less than formerly from that of the Church of England, except that this latter edition has adopted the Oblation and Invocation in the Communion Service, whereby it approaches nearer to the Scotch Communion office, and the liturgies of the primitive church. In the preface to this edition of their liturgy, the American bishops and clergy tell us, that they are far from intending to depart from the Church of England "in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

In regard to the festivals and fasts, it does not appear that any alterations have been made, except such as come under the term local. But it is remarkable that this church does not recognise such an officer as the clerk, except as leading the singing †. "And in many churches, where a pious man cannot be obtained as chorister, the person employed is prohibited by the minister from raising his voice above that of the people."

CHURCH GOVERNMENT AND DISCIPLINE.

The affairs of this church at large have been regulated since 1789, when its constitution was fixed ‡, by a body called

* In the Rubric before the Apostles' Creed at Morning Prayer, it is said, "any churches may omit the words, 'He descended into hell,' or may, instead of them, use the words, 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed." And "the Selections of Psalms may be used instead of the Psalms for the day, at the discretion of the minister."

† The Metre Psalms allowed by authority in this church are those of Tate and Brady; to which is subjoined a collection of Hymns, in number 57, for festivals, &c.; These, however, very properly, are not to exclude the Psalms.

‡ The earliest General Convention, for the organization of this church, was that of 1785.

"The General Convention," which consists of an upper house, whereof the bishops alone are members; and a lower house, composed of representatives of the clergy and laity from the several dioceses. It meets on the third Tuesday of May, every third year, in such place as shall be determined by the Convention; but it may be called at other times, as was the case in 1821, should special reasons require it; and its power extends to every diocese. This church does not acknowledge archbishops, as her members neither consider them apostolical, nor necessary for the due government of the church, but merely view them as bishops with a civil title*. They, however, allow an apparent superiority to their senior bishop, but confine it, in a great measure, to his presiding as president in the house of bishops.

All motions may originate in either house; but the concurrence of the majority of both houses must be obtained before they pass into a law: and though the upper house, or house of bishops, has a *veto* on the proceedings of the house of deputies, it cannot exercise this privilege without assigning its reasons in writing.

Besides this General Convention, there is one held annually in each diocese, but at different seasons of the year, in the different dioceses, from June to November inclusive†, as may best suit public convenience, composed of the clergy and of lay delegates from every congregation. Here regulations are made for the government of their own particular concerns throughout the diocese, but they must not be contrary to the constitution of the general church: the state of the diocese is reviewed; the proceedings of the year are reported; matter is prepared for being laid before the General Convention; and an equal number of clergy and laity, not exceeding four of each, is chosen to represent the state or the diocese in that assembly.

In these diocesan conventions, the bishop is, *ex officio*, president, and has a casting vote; and in him is vested the executive authority: yet he can inflict no public censure, and no punishment but in the due course of law, by which a knowledge of the charges against him, the means of defence, and a trial by his peers, are enjoyed by every individual.

* They seem also to have neither deans, chancellors, archdeacons, prebendaries, nor vicars. But by their twenty-fourth canon, the standing committee of each diocesan convention shall be "a council of advice to the bishop."

† The Convention of South Carolina meets annually on the third Tuesday in February; and that of the Eastern diocese, on the last Wednesday in September, every second year.

Hence they believe their form of church government and discipline to be not only the most pure and primitive, but also most in unison with their civil institutions. In it they recognise the important principle, that all orders of men, affected by the laws, should have a voice in framing them; and they maintain that all the advantages of deliberation, of experience, and of security to individual rights, of which their civil constitutions boast, are secured in the organization of their church. "Apart, then, from the Divine institution of the ministry, we have cause of boast respecting the order of our church, that it exercises the powers of government agreeably to the principles of right and justice, and of those forms of civil polity on which experience has impressed the stamp of wisdom *."

Their bishops are chosen by a majority of the officiating presbyters in the respective dioceses, of whom there must be at least six, before they can proceed to elect a bishop; but they have neither patronage, cathedrals, nor palaces; so that, like St. Paul, they chiefly "dwell in their own hired houses." Nor have they any revenues attached to the episcopacy. Hitherto their bishops have been maintained, as the other clergy, by taking the charge of a parish: and when they travelled through their dioceses, the churches they visited paid their expenses of horse-hire, &c.† Many of their presbyters have a larger maintenance than the bishops; and in one of their dioceses the bishop has a small parish, which affords him only 600 dollars annually, which sum is all his support. It has, however, been found, that, by the bishops being obliged to take charge of a parish for their support, they are obstructed in that oversight which they ought to take of all the churches; and therefore many of the States are endeavouring, by donations, and annual collections in the churches, to raise a fund, more or less, for their diocesan; but no State is obliged to do so, by any law to that effect.

The canonical age for deacon's orders in this church is twenty-one; but no deacon can be ordained priest till he shall be twenty-four years old, nor till he has been appointed to a parish or congregation.

After an uncommon degree of watchfulness and care, and of pious attention to the character and qualifications of candidates for the ministry, she requires it to be made known to

* Bishop Hobart's Sermon before the General Convention, in May 1814. For an account of the constitution, &c. of this church, see the "British Critic" for 1820, vol. xiii. pp. 593—614.

† The Episcopal visitations are triennial.

them," by her seventh canon, that she expects of them, "what can never be brought to the test of any outward standard,—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences may be manifested."

All the clergy are left to themselves with regard to where they may settle*; or it much depends on their popular talents; for their appointment does not rest with the bishop, who can neither place nor replace a minister of himself, but entirely depends on the free choice of the people. No individual can have the gift or presentation of a parish; nor can any bishop, or convention of bishops, place over a church a pastor, without the consent of the vestry or the congregation, according to the charter; for some churches choose their minister by the vestry, who are annual church officers, as in England, &c.; and others by ballot, by the whole congregation, as was uniformly the practice in America before the Revolution†. It is further left entirely to the discretion of the clergy who shall be admitted to all the ordinances of the church; and persons wishing to commune‡ must give previous notice to the pastor, that they may be examined. But the discipline varies in the different States. "In Virginia, no man who lives without family worship can be justly a communicant §."

See the "Journals of the American Convention appointed to frame an Ecclesiastical Constitution and prepare a Liturgy for the Episcopal Churches in the United States," in a work entitled "Observations upon the Liturgy, with a Proposal for its Reform, &c. By a Layman of the Church of England, (Mr. Knox), late an under Secretary of State." 8vo. Printed

* This privilege does not extend to those who are only deacons, who must "officiate in such places as the bishop, or ecclesiastical authority to which he is subject, may direct."

† The right of advowson was given by charter to some land proprietors, but it was never exercised; "nor did the founders or benefactors of any church or chapel possess this right in any part of the American provinces."—*Dr. Dalcho's Historical Account*, p. 420.

‡ An American and West-India phrase for receiving the sacrament of the Lord's Supper.

§ Mr. Ward's "Farewell Letters," (p. 306), from which part of what has been said under this head of the present article has been collected.

For the regulation of discipline, a code of laws, comprised in forty-six canons, was drawn up and established in 1808; but the General Convention of 1814, repealed the last canon, and enacted three additional canons.

for J. Debrett, opposite Burlington-house, Piccadilly, 1789 ; by whom also was printed an edition of the standard American Liturgy.

The Constitution and Canons of this church, together with much general information respecting her, may likewise be seen in the Rev. Dr. Dalcho's " Historical Account of the Protestant Episcopal Church in South Carolina," &c. &c. Charleston, 8vo. 1820. But for a more full and authentic exposition of her doctrine, worship, and discipline, the reader is referred to the journals of her General Convention.

STATES WHERE FOUND ; NUMBER OF CLERGY ; SEMINARIES ; RELIGIOUS SOCIETIES, &c.

Any state may erect itself into a diocese, when it finds such a measure expedient ; and this church has already nine dioceses. The Eastern Diocese comprehends Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island ; the diocese of Pennsylvania includes Delaware ; North Carolina belongs to that of Virginia ; and the diocese of Ohio, which is of recent formation, comprehends Ohio, Georgia, Kentucky, Louisiana, and Missouri.

" We have endeavoured to procure an accurate account of the total number of the clergy of this branch of the Apostolic church, by a collation of the list annexed to the Journal of the Convention held in 1820, with the journals of several of the State Conventions, as they are termed. The following table contains the result of our researches, which we do not offer as absolutely perfect ; but we believe it will be found to approximate pretty nearly to the truth ; and we are sure that our readers will rejoice to find that the number of able and learned ministers of that church is so considerable.

DIOCESSES.	CLERGYMEN.
Eastern, containing Maine	2
New Hampshire ...	4
Massachusetts.....	13
Vermont	6
Rhode Island	7—total...32
Connecticut	42
New York	76
New Jersey	13
Pennsylvania	30
Delaware	4—..... 34
Maryland	48

Taken forward 245

	Brought forward	245
Virginia	30	
North Carolina* ...	10—	40
South Carolina	28	
Ohio	5	
Georgia	3	
Kentucky	5	
Louisiana	1	
Missouri	1—	15
		<hr/>
		328†."
		<hr/>

This church has an university and an academy at Philadelphia, a college at Washington, another (called Columbia, formerly King's College,) at New York †.

The great number of religious societies, of almost every name and description, that have been instituted and are now supported by the clergy and members of this church, bespeak their active zeal and united exertions in the best of causes, and may be adduced in proof of their having been themselves essentially benefited by those religious truths, the knowledge and influence of which they are so active and unwearied in spreading all around them. May their zeal in this and every good work be rewarded with abundant success ! and may all other churches that they have left behind them in this respect, be thereby stirred up to follow so landable and distinguished an example !

* "A circumstance peculiarly gratifying to the Christian, is, that the Lutheran Church in this state has made overtures of union with the Protestant Episcopal Church ;—and, in all probability, before this time the good work of union has been completed."—*British Critic*, as below, p. 547.

† "British Critic" for 1862, vol. xvii. p. 588. See much information on the present flourishing state of this church, in the same volume, pp. 541—555, and pp. 579—595.

‡ Since writing the above, I am happy to learn that this church opened a "General Theological Seminary" at New York, in 1822 ; when, in addition to the societies here alluded to, another was established, entitled, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States." A periodical theological work, also, entitled "The Gospel Advocate," is conducted and published by her clergy or members.

CHURCH OF THE MORAVIANS, OR UNITED BRETHREN.

NAMES.

THE name of *Moravians*, or *Moravian Brethren*, was in England given to the members of a foreign Protestant Episcopal church, who call themselves the *Unitas Fratrum*, or *Fratres Legis Christi*—i. e. “United Brethren,” or “Brethren of the Law of Christ.”

This church formerly consisted of three branches,—the Bohemian, Moravian, and Polish. After its renovation, in the year 1722, some of its members came to England in 1728, who, being of the Moravian branch, became known by that appellation; and all those who joined them, and adopted their doctrines and discipline, have ever since been called *Moravians*; though, strictly speaking, that name is not applicable to them, nor generally admitted, either by themselves, or in any public documents, in which they are called by their proper names, the *Unitas Fratrum*, or *United Brethren*.

The few remaining members of the ancient church of the *United Brethren* in Bohemia, Moravia, and Poland, being much persecuted by the Popish clergy, many of them, leaving all their possessions, fled with their families into Silesia and Saxony. In Saxony they found protection from a Saxon nobleman, Nicholas Lewis, Count of Zinzendorff, who gave them some waste land on one of his estates, between Budissin and Zittau, in Upper Lusatia, upon which, in 1722, they built a village, at the foot of a hill called the *Hut-Berg*, or *Watch-hill*. This gave them occasion to call their settlement *Herrnhut*, the *Watch of the Lord*. Hence arose the name *Herrnhutters*, given them in derision by enemies, and still used to distinguish them in some countries abroad, though altogether improper.

RISE, PROGRESS, AND HISTORY.

Count Zinzendorff has very improperly been supposed to be the original founder of this church, which is the oldest of the whole Protestant community; and her enemies have contrived to propagate and support that error. The Brethren's own account, which underwent a full investigation in

Parliament, previous to an Act passed in their favour in 1749*, states, that they derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct community ever since the year 1457, when, separating from those who took up arms in defence of their protestations against Popish errors, they formed a plan for church-fellowship and discipline, consonant to their insight into the Scriptures, calling themselves at first, *Fratres Legis Christi*, or Brethren after the Law of Christ; and afterwards, on being joined by others of the same persuasion in other places, *Unitas Fratrum*, or *Fratres Unitatis*. By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring states. Being anxious to preserve among themselves regular Episcopal ordination; and, at a synod held at Lhota, in 1467, taking into consideration the scarcity of ministers regularly ordained among them, they chose three of their priests, ordained by Calixtine bishops, and sent them to Stephen, bishop of the Waldenses, then residing in Austria, by whom they were consecrated bishops; co-bishops and *con-seniores* being appointed from the rest of their presbyters. In 1468 a great persecution arose against them, and many were put to death. In 1481 they were banished from Moravia, when many of them fled as far as Mount Caucasus, and established themselves there, till driven away by subsequent troubles†.

Meanwhile, disputes about points of doctrine, the enmity of the Papists, and other causes, raised continual disturbances and great persecutions at various periods, of which our limits prevent us giving a detail; till, at the time of the Reformation by Luther, they opened a correspondence with that eminent Reformer and his associates, and entered into several negotiations, both with him and Calvin, concerning the extension of the Protestant cause. But their strict adherence to the discipline of their own church, founded, in their view, upon that of the primitive churches, and the acknowledged impossibility, of its application among the mixed multitude, of which the Lutheran and Calvinist churches consisted, occasioned a

* This Act relieves them from taking oaths, about which some of them had conscientious scruples; yet they make Declarations "in the presence of God," considering God as "a witness," which amount to nearly the same thing. The public has felt no inconvenience, but rather benefit, from their toleration in this country, as they are, in general, a sober, industrious, inoffensive, and loyal people.

See Act 20 Geo. II. cap. 44, and Act 22 Geo. II. cap. 30, or the twenty-fifth volume of the Journals of the House of Commons.

† See Milner's "History of the Church," vol. iv. p. 281, &c.

cessation of co-operation ; and in the sequel the Brethren were again left to the mercy of their persecutors, by whom their churches were destroyed and their ministers banished, till the year 1575, when they obtained an edict from the Emperor of Germany for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which broke out in Bohemia in 1612, and a violent persecution which followed it in 1621, again occasioned the dispersion of their ministers, and brought great distress upon the Brethren * in general. Some fled to England, others to Saxony and Brandenburg ; whilst many, overcome by the severity of the persecution, conformed to the rites of the Church of Rome †.

About the year 1640, by incessant persecution, and the most oppressive measures, this ancient church was brought to so low an ebb, that it appeared nearly extinct. About this time, John Amos Comenius, minister of a congregation of United Brethren at Fulnek, in Moravia, who had been consecrated a bishop at the synod held at Lissa, in Great Poland, in 1632, was banished the country. In his exile he wrote a History of his Church, which is a valuable document. It was translated into English, printed in London, and dedicated to the Church of England ‡. Before his death, he consecrated his son-in-law, Daniel Ernestus Jablonsky, a bishop of the Unitas Fratrum, who afterwards, as court chaplain to the King of Prussia §, transmitted, in 1735, the Episcopal ordination to the reviving church, by the consecration of one of their priests chosen for that purpose.

The persecutions which took place at the beginning of the 18th century, caused many of the scattered descendants of the Bohemian and Moravian brethren to quit their native land, and seek liberty of conscience in foreign countries. Some emigrated into Silesia, and others into Upper Lusatia, a province of Saxony adjoining to Bohemia. The latter, as observed above, found a protector in Nicholas Count Zinzendorf—a

* The Moravians call their members " the Brethren," just as the Quakers call theirs " the Friends."

† On the other hand, so late as 1772, many of the Brethren in Poland, " who, when force was used to make them renounce their sentiments, steadily adhered to them ; now, when allowed by the Russian Government the public exercise of their religion, voluntarily embraced the old Greek Church."—*Dr. Erskine's " Sketches,"* vol. ii. p. 198, from Walch's " Latest Narratives of the History of Religion."

‡ He also wrote " An Exhortation of the Churches of Bohemia to the Church of England," 4to. 1661, and a work entitled " Janna Linguarum." For some account of him, see Nelson's " Life of Bishop Bull," p. 393.

§ See his Preface to the Liturgy of Neufchatel, 4to. 1712.

pious, zealous man, and a Lutheran by education. He hoped that the religious state of the Lutherans in his neighbourhood would be much improved by the conversation and example of these devout emigrants, and sought to prevail upon the latter to join the Lutheran church altogether. To this the Brethren objected, being unwilling to give up their ancient discipline, and would rather proceed to seek an asylum elsewhere; when the Count, struck with their stedfast adherence to the tenets of their forefathers, began more maturely to examine their pretensions, was convinced of the justness of them, procured for them the renovation of their ancient constitution, and ever after proved a most zealous promoter of their cause. He is therefore very justly esteemed by them as the chief instrument in the hand of God in restoring the sinking church, and, in general, gratefully remembered for his disinterested and indefatigable labours in promoting the interests of religion, both at home and abroad. Having been examined and received into the clerical order, by the theological faculty at Tubingen, in the duchy of Wurtemberg, in 1735, he was consecrated a bishop of the Brethren's church at Lissa in 1737. Archbishop Potter congratulated him on this event, and promised his assistance to a church of confessors; of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions*. His Grace, who was well versed in the principles of church government, admitted the Moravian Episcopal succession; and, in conformity with his sentiments, the Parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be an ancient Protestant Episcopal church, and passed an Act in their favour in 1749, with only one dissenting voice.

After the establishment of a regular congregation of the United Brethren at Herrnhut, multitudes of pious persons from various parts flocked to it; many of whom had private opinions in religious matters, to which they were strongly attached. This occasioned great disputes, which even threatened the destruction of the society; but, by the indefatigable exertions of Count Zinzendorf, these disputes were allayed; and statutes being drawn up, and agreed to in 1727, for better regulation, brotherly love and union were re-established; and no schism whatever, in point of doctrine, has, since that period, disturbed the peace of their church.

* See his Grace's letter, in the preface to Crantz's "History of the United Brethren."

Soon after this event, their congregations began to increase; and various settlements were formed, by invitation of some princes and noblemen of rank, in different parts of Germany. In 1742 and following years, they began establishments in England; and, notwithstanding their enemies, who by this time were numerous and active, did not fail most solemnly to call upon princes and magistrates in all countries to beware of and repel a society whose principles and practice they represented as most injurious to the well-being of the state, yet they met every where with the encouragement due to their real character, and their sober and industrious habits.

Thus their settlements were extended to North and South America, the West and East Indies, Russia, Asia, Africa, and Greenland, with a view to the propagation of the Gospel, among the heathen. They cannot, however, be accused of intruding themselves any where; but where invited to settle, they have always been respected and protected, except in one instance, by the unwise policy of a misguided German prince, when they were driven from a flourishing settlement in his small sovereignty, called Herrnbagg, to the detriment of his own interests.

Count Zinzendorff, after a life of singular activity and unremitting ardour in promoting the cause of religion, died at Herrnhut, in 1760, in the 60th year of his age. It is with reason that the Moravian Brethren honour the memory of this their eminent benefactor. But they do not regard him as their head, nor take his writings, or the writings of any other man, as the standard of their doctrine, which they profess to derive immediately from the word of God.—See Crantz's "History of the Unitas Fratrum."

DISTINGUISHING TENETS.

The doctrine of the United Brethren does not differ in essentials from that of other Protestant churches. It has, however, been much misrepresented by various authors; and even modern historians, who might have received better information, have contented themselves with copying the calumniating and often contradictory reports of the worst of their enemies, to which their lives and practice for a long series of years have uniformly given the lie.

We ought, therefore, to search for their religious tenets in such of their own publications as are authorized by their synods, some of which are specified below. Though they themselves admit, that some persons joining them, having previously imbibed extravagant notions, propagated them

with zeal among their new friends, in a phraseology unscriptural and extremely reprehensible, yet opinions and practices have been attributed to them of an exceptionable nature, which they totally disavow*. Much also of the extravagance and absurdity which has been laid to the charge of Count Zinzendorff is not to be attributed to him, but to those persons who, taking down in short-hand his extempore sermons, and other discourses, in which he made use of very bold expressions, printed and published them without his knowledge and consent. The synods of the Brethren, however, have protested against, and cancelled, several collections of hymns and other writings, which contained improper and unscriptural expressions, though at a certain period suffered to be published without sufficient revision; but their resolutions and apologies are of course less known to the public, than the invectives of their enemies. Among these, Rimius stands foremost in this country, and Bishop Lavington is little more than an echo to him. The so-called History of the Rise and Progress of the Moravians, by the former of these, is filled with the grossest errors and misrepresentations, though he has with great ingenuity availed himself of all the foibles and indiscretions alluded to, to establish his credit as an historian.

Though the Brethren acknowledge no other standard of truth than the sacred Scriptures, they in general profess to adhere to the Augsburg Confession of Faith†. Both in their Summary of Christian Doctrine, which is used for the instruction of their children, and in their general instructions and sermons, they teach the doctrine of the Trinity; and in their prayers, hymns, and litanies, address the Father, Son, and Holy Ghost, in the same manner as is done in other Christian churches; yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest unto man. They dwell upon what he has done and suffered, and upon the glorious descriptions given of him as an Almighty Saviour. They recommend love to him, as the constraining principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them by the terrors of the law, and the threatenings against the impenitent, which they, however,

* See Mr. Latrobe's Letter, in vindication of the United Brethren, in the Christian Observer for March 1809. The phraseology which has long been considered as in a manner peculiar to the Brethren, seems to be of much older date. Thus, even St. Cyprian used this expression, "Cruci hæremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam."

† See above, p. 363-4.

do not fail occasionally to set before their hearers. They avoid as much as possible every thing that would lead to controversy; and though they strongly insist upon salvation by grace alone through faith, yet they will not enter into any explanation, or give any decided opinion, concerning particular election. They have, therefore, been considered by high Calvinists as leaning to Arminianism, and by others as Calvinists; but they themselves decline the adoption of either name, and conceive that the Gospel may be preached by both. They profess to believe that the kingdom of Christ is not confined to any party, community, or church; and they consider themselves, though closely united in one body or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

See Crantz's "History of the Brethren;" Spangenberg's "Exposition of Christian Doctrine;" "Ratio Disciplinæ Unit. Fratrum," by Loretz, &c.

WORSHIP, FESTIVALS, &c.

Their worship is chiefly directed to God, in the person of our Lord Jesus Christ, though in doctrine they are strict Trinitarians. All the great festivals celebrated in other Protestant churches are attended to by them with due solemnity; and during the whole of the Passion Week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday-Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year. Their liturgy, in the main points, is in unison with that of the Church of England.

They have prescribed forms of prayer for baptisms, both of children and adults, and for burials; a litany, which is read every Sunday morning; and one for early service on Easter morning; besides others, which they call liturgies, and which are chiefly sung and chanted.

Though all profane songs and dramatic music are prohibited throughout their church by the synods, yet they value and carefully cultivate music, both vocal and instrumental, as a science; and, where they have the means, they use it in their religious worship with peculiar effect. Some of their services consist entirely in singing, (the whole congregation joining); when a succession of verses forms a connected contemplation of some Scripture subject. Two texts of Scripture are appointed for every day in the year. Their ordina-

tion services, their manner of celebrating the Lord's Supper, and other church transactions, peculiar to themselves, are very solemn and impressive. Their chapels are without either reading-desks or clerks'-desks; and instead of pews, they have moveable benches. Plainness, neatness, and convenience, are their chief study in their construction. The women sit on the left side of the chapel, and the men on the right*. Their ministers wear neither gown nor band, and the congregation sit in singing†.

CHURCH GOVERNMENT AND DISCIPLINE.

Their church is Episcopal; but though they consider Episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority‡; their church having from its first establishment been governed by synods, consisting of deputies from all congregations; and by other subordinate bodies, which they call Conferences.

According to their regulations, Episcopal ordination, of itself, does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of its delegate, the Elders' Conference of the Unity, of which hereafter. Presbyters among them can perform every function of the bishop except ordination. Deacons are assistants to the presbyters, much in the same way as in the Church of England; and female assistants are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but they are not permitted to teach in public, and far less to administer the sacraments. They have likewise Seniores Civiles, or lay elders, in contradistinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the Brethren, &c.

The synods are generally held once in seven years; and, besides all the bishops, and the deputies sent by each congregation, those women who have appointments as above described, if on the spot, are also admitted as silent hearers, that, upon any question relating to their own sex, they may have an opportunity of communicating their remarks and advice

* Their burying grounds are generally divided into two by a walk; on the right lie the men, on the left the women.

† For their form of worship in Germany, see Madame de Staël's "Germany," vol. lii. p. 293, &c.

‡ For their being Episcopalians, see a work, entitled, "The primitive Church Government in the Practice of the Reformed in Bohemia."

by a memorial addressed to the president; but they have no decisive vote in the synod. The votes of all the other members are equal. In questions of importance, or of which the consequence cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide; but recourse is had to the lot, which, however, is never made use of but after mature deliberation and prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

The synod takes into consideration the inward and outward state of the Unity, and the concerns of the congregations and missions, and takes cognizance of errors in doctrine, or deviations in practice, &c. Towards the conclusion of every synod, a kind of executive board is chosen, which is called the Elders' Conference of the Unity. At present it consists of ten elders, and is divided into three committees or departments:—1. The Missions department, which superintends all the concerns of the missions into heathen countries;—2. The Helper's and Education department, which watches over the purity of doctrine, the moral conduct of the different congregations, the education of youth, and the constitution and discipline of the church;—3. The Wardens' department, to which the economical concerns of the Unity are committed.—Each department meets, as a committee, to consider the particular subjects committed to it; but no resolution has the smallest force till it be laid before the whole assembly of the Elders' Conference of the Unity, and have the approbation of that body, whose powers are very extensive.

Besides this general Conference of Elders, which superintends the affairs of the whole Unity till the next general synod, there is a Conference of Elders belonging to each congregation, which directs its affairs, and to which all the members of the congregation are subject. This body, which is called the "Elders' Conference of the Congregation," consists;—1. Of the minister, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous; and then the general inspection of it is entrusted to a separate person, called the "Congregation Helper;"—2. Of the Warden, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice;—3. Of a married man and his wife, who care particularly for the spiritual welfare of the married people;—4. Of a single clergyman, to whose care the single men and boys are more

particularly committed ;—and 5. Of those women who assist in caring for the spiritual and temporal welfare of their own sex.

As the Elders' Conference of each congregation is answerable for its proceedings to the Elders' Conference of the Unity, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church.

In every country they have superintendents of their congregations in it, whom they call Provincials. These are generally bishops ; but a priest is likewise eligible for that office.

In marriage, they generally form connections with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another communion ; and some, by express licence, are permitted still to join in their church ordinances as before. A brother may make his own choice of a partner in the society, and both parties may reject the proposal made to them ; but as all intercourse between the different sexes is less frequent among them than elsewhere, and few opportunities of forming particular attachments are found, they usually rather refer their choice to their friends and intimates, than decide for themselves.

Persecutions originally, and afterwards inclination, caused them to have a predilection for forming settlements, where they may live without disturbance, and in which their children and young people are not exposed to the allurements of vice, nor obliged to see and hear the conduct and language of the profane and dissolute. In these settlements, they have separate houses for single men, single women, and widows. In these houses, all persons who are able, and have not an independent support, labour in their own occupation, and contribute a stipulated sum for board and lodging. Community of goods does not, nor ever did, exist among them, though it has been often reported and very generally believed. Even the contributions towards their charitable establishments and missions are perfectly voluntary.

Their schools are numerous, and conducted upon a plan which has recommended them to great numbers of persons not belonging to the community, as the best seminaries for moral and for female education.

On this head much more might have been said, had our limits permitted ; for the Brethren are more distinguished by their peculiar discipline than by their religious creed.

MISSIONS.

But what characterizes the Brethren most of all, and holds them up to the attention and admiration, and for the example, of all others, is their missionary zeal, insomuch that they may well triumphantly ask, "*Quæ regio in terris, nostri non plena laboris?*" Their missionaries are all of them volunteers ; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach ; and they seldom make an attempt where they have not been invited, and where there are not several of them in the mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. "When brethren or sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to the committee appointed by the synods of the Brethren to superintend the missions, in a confidential letter. If, on particular inquiry into their circumstances and connections, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the Brethren. To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found by experience, that a good understanding, joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic*. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

* But the habits of a mechanic may lead to worldly habits, commercial habits, mercenary habits, and such other habits as are very inconsistent with missionary and spiritual pursuits : and I heartily wish there were no instance of this kind to blot the fair history of this spiritual and venerable society.

The number of missionaries, male and female, employed in their missions in various parts of the world, towards the close of the year 1822, was as follows:—Danish West-India Islands, in seven settlements, 32;—Greenland, in three settlements, 16;—Antigua, in five settlements, 17;—St. Kitt's, in two settlements, 6;—Jamaica, in three settlements, 8;—Barbadoes, 2;—at Paramaribo, S. America, 24;—Labrador, three settlements, 25;—Indians in N. America, three settlements, 19;—Hottentots at the Cape of Good Hope, in three settlements, 16:—in all, 165.

Several attempts to carry the Gospel into various other parts of the earth, made by the Brethren, have not succeeded; and the missions at Tranquebar, Tobago, &c. are suspended for the present.

The most flourishing missions at present are those in Greenland, Antigua, St. Kitts, the Danish West-India Islands, the Cape of Good Hope, among the Negroes in South America, and the Esquimaux on the coast of Labrador, where their three stations are those of Hopedale, Nain, and Okkak.—From the 38th Number of their Periodical Accounts, it appears that the state of Greenland, where their mission began in 1734, is so greatly changed, that Lichtenau alone can now be considered as a mission among the Heathens. The inhabitants around the other two settlements, New Herrnhut and Lichtenfels, consist chiefly of persons baptized by the Brethren, and educated in Christian principles. Those who do not belong to the Brethren's church have all been baptized by the Danish missionaries: so that "no trace of Paganism is now left in that neighbourhood*."

The mission in Antigua first began in 1757; and during the ten years preceding 1802, the number baptized in that island by the Brethren was 5424. In August 1803, the number of Negroes belonging to the Brethren's church there was upwards of 10,000, and as great a number belonged to it in the Danish islands, St. Croix, St. Thomas, and St. Jan. In St. Kitt's their congregation numbers about 2000.

The settlement of Gnadenthal, near Bavian's-Kloof, at the Cape of Good Hope, begun in 1736, was soon after suspend-

* A happy confirmation this, it must be allowed, of what Mr. Cowper observed of the Brethren long ago,—

"Fir'd with a zeal peculiar, they defy
The rage and rigour of a polar sky;
And plant successfully sweet Sharon's rose,
On icy plains, and in eternal snows."

Poems, vol. i. p. 164, 4th edit.

ed till 1792; and the society, under the five married missionaries there, consists now of about 1400 Hottentots, nearly 900 of whom are baptized. Two new missions have been begun at Gruenekloof in the Cape district, and at Enon. In the former the number of Hottentots under the care of the missionaries is 400, and in the latter 220.

"A Society for the furtherance of the Gospel among the Heathen," observes the same clergyman, as above, "was instituted by the Brethren in London, as early as the year 1741, for the more effectual co-operation with, and assistance of, the said mission's department, in the Elders' Conference of the Unity, in caring for those missionaries who might pass through London to their several posts. The Society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions."

In Amsterdam, a similar society was established by the Brethren in 1746, and revived, in 1793, at Zeist near Utrecht. This society took particular charge of the mission at the Cape of Good Hope, till that colony became subject to British dominion in 1796.

The Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the missions among the American Indians.

These three societies do all in their power to help to support the great and accumulated burthens of the above-mentioned mission's department, and God has laid a blessing on their exertions. But they have no power to begin new missions, or to send out missionaries; that power being vested, by the synods of the Brethren's Church, in the Elders' Conference of the Unity.

For much information on the subject of their missions, see Crantz's History of their Mission in Greenland, a work which breathes an apostolic spirit, and is "one of the most interesting and improving works in ecclesiastical literature;" and the Periodical Accounts of their missions, of which 100 Numbers have already been published*.

* Some warm friends of the Missionary cause have remarked, that, while the Brethren have set a pattern to all other Christians for zeal, and patience, and perseverance, they seem to have erred, in many instances, in the choice of their field of labour. "They have, in general, chosen the two extremes

COUNTRIES WHERE FOUND.

On this head little further needs be said, except that, in Christian countries, they are to be found in considerable numbers in some parts of Germany*, Holland, England, Ireland, and America. They have also a few congregations in Sweden, and a small society at Ayr in Scotland.

There is a regular settlement of the Brethren at Fulnec, near Leeds, Yorkshire; another at Fairfield, near Manchester; and a small one at Okbrook, near Derby, which excite the curiosity of the traveller†: but their congregations in Great Britain do not amount to twenty; and they are not an increasing body.

Their principal settlement in America is Bethlehem, in Pennsylvania, which was begun by Count Zinzendorf in 1741. Mr. Weld, in his "Travels through the United States," gives an account of the Moravians there, honourable to their virtue and piety, and expressive of the good they have done. "The Moravian missionaries," says he, "have wrought a greater change on the minds of the Indians, than any others." And, after describing this settlement at Bethlehem, he observes, that "wherever the society has extended itself in America, the most happy consequences have resulted from it: good order and regularity have been conspicuous in the behaviour of the people of the neighbourhood, and arts and manufactures have been introduced into the country." See also a testimony of West-India merchants to the Moravians, in the Report of the Privy Council on the Slave Trade.

EMINENT MEN, AND AUTHORS PRO AND CON.

The situation of persons belonging to this society has been highly unfavourable to their making a great figure in literary or theological pursuits; but that not a few of them have

of heat and cold, and have sent great numbers of missionaries to thinly peopled countries; while many of the finest climates and most populous regions of the globe have, in the mean time, lain quite neglected."

* Viz. In and about Berlin, at Dresden, in Lusatia, Silesia, &c. In Berlin, King Frederick-William I. had a church built for them, and paid their ministers.

† The Brethren have six regular settlements in Saxony, one in Wirtemberg, four in Silesia, one at Sarepta near Astracan in Russian Asia, one at Neuried on the Rhine, one at Zeist in Holland, one at Christiansfeld in Denmark, three in England, one in Ireland, six in North America, besides societies in various towns and villages in most Protestant countries. Their only colleges are those at Nisky in Upper Lusatia, and at Gnadenfeld in Silesia. They have also, or had lately, an academy at Barby in Upper Saxony.

excelled in the less shining, but more solid and valuable, accomplishments of unaffected piety and active charity, I can readily believe. Of these, in what other society can we find such honourable testimonies, such convincing proofs? and who can stand a better chance of "shining as the stars for ever and ever?" Yet some of their eminent men are known to the literary world by their works, in which will be found the best account of their history, constitution, &c.—such as, Count Zinzendorff, by a variety of publications; David Crantz, by his valuable "History of Greenland," and of the "Ancient and Modern Church of the Brethren;" J. H. Loskiel, by his "History of the Indian Missions; August Gottlieb Spangenberg, by his "Exposition of Christian Doctrine," and other works; Risler, by his "Select Narratives from the History of the Brethren," translated from the German, in parts, by the Rev. C. I. Latrobe; part I, was published in 12mo. in 1806. Crantz's "History of the Brethren," and Spangenberg's "Christian Doctrine," both of them also written in German, were published in England by the Rev. B. Latrobe; the former with additional notes, and the latter with a preface by the editor. And abroad they have produced several distinguished scholars both in mathematics and the learned languages, which are taught with great care in their schools*.

MISCELLANEOUS REMARKS.

While many, in various communions, have warmly approved the zeal and unwearied diligence of the Brethren in the cause of Christianity †, they have been assailed by many enemies, whose writings they do not contradict, but are satisfied to state their own plain case to the world, and to leave their cause with God ‡. Their works doubtless speak for them, and with a force of eloquence not to be gainsayed. By their persevering zeal, nearly 40,000 of the most destitute

* Bishop Gambold, author of the "Tragedy of Ignatius," &c. and originally a clergyman of the Church of England, was a valuable minister and bishop of the Brethren; but no one contributed more to the welfare of the society than the late Rev. Benjamin Latrobe: and the Rev. C. I. Latrobe, who is one of their most distinguished living characters, seems to be a son worthy of such a father.

† See, in particular, Dr. Paley's "Evidences of Christianity," part. i. chap. 1; Mr. Wilberforce's "View," p. 79, or 12mo. p. 52; Bishop Porteus's "Address to the West-India Planters."

‡ See above, p. 459. Dr. M'Laine, when speaking of this society in the last volume of his edition of Mosheim, betrays any thing, I am sorry to say, but his usual candour and discernment.

of mankind, in different regions of the earth, have been recovered from the power of Satan unto God, and now walk with him as dear children, adorning the doctrine of God our Saviour; and many thousands more, who have departed hence in the faith of the Gospel, have entered into the joy of their Lord. Such an example of self-denial and holy zeal, of which the Divine approbation has been testified by such abundant success, ought to stir up other churches, and the whole Christian world, to similar exertions for the glory of God and the best interests of mankind.

“ Oh! when one looks at the number and the greatness of their achievements—when he thinks of the change they have made on materials so coarse and so unpromising—when he eyes the villages they have formed, and when, around the whole of that engaging perspective by which they have chequered and relieved the grim solitude of the desert, he witnesses the love, and listens to the piety, of reclaimed savages,—who would not long to be in possession of the charm by which they have wrought this wonderful transformation,—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument; and, for the wisdom of winning souls, who is there that would not rejoice to throw the loveliness of the song, and all the insignificancy of its passing fascinations away from him*?”

* Dr. Chalmers's “Discourses on the Christian Revelation,” &c. edit. 1817, p. 249-50.

END OF THE FIRST VOLUME.

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